



# ALBERTA



## NATIVE NEWS

Volume 6 Number 7

August, 1989

# MANITOBA'S ON FIRE

Raging forest fires have forced a state of emergency in Manitoba as one half of its northern population flees for safety.

Over 230 fires and thick acrid smoke have put the area into a state of chaos as nearly 1,000,000 hectares of forest burns (an area larger than Prince Edward Island).

Almost 23,000 people, mostly Indian or Metis, have been forced to evacuate their homes in Manitoba's remote north. The evacuees, tired and frightened, have been moved south to Brandon, Thompson and Winnipeg by military transport planes, Via Rail trains, and private vehicles.

With little notice of the evacuation, many individuals were forced to leave with only the clothes they were wearing. Their desolation is overwhelming with the threat of their homes and belongings being destroyed, and their concern for loved ones who have remained behind to combat the fires.

The forest fire evacuation zone includes the Nelson House Band, the Cross Lake Band, the Norway House Band and the Split Lake Reserve, and the Native communities of Island Lake, God's River and Pukatawagan.

The logistics of moving 23,000 people are staggering. Parts of the city of Thompson, which lies on the northeast edge of the evacuation zone, are looking like refugee camps. Its population has increased by 25% with the addition of the 4,000 evacuees. By declaring the state of emergency, the Manitoba government has pledged to pay for hotel rooms, meals, clothing and whatever else is needed to ease the situation. Prime Minister Brian Mulroney has pledged that the federal government will come to Manitoba's aid.

Continued on Page 2



## Special Anniversary Issue

### ALBERTA NATIVE NEWS CELEBRATES 5TH ANNIVERSARY

## ...SELF RELIANCE THE KEY

by Dave Moser

*Alberta Native News* celebrates its Fifth Anniversary of independent publishing this month - a milestone in Native communications.

Throughout its five year history the paper

has filled a void by providing a much needed source of non-government sponsored news, otherwise unavailable in the Native community. We have proven that with hard work, vision, editorial and financial responsibility, we can produce an excellent communications vehicle without depending on government grants.

From the outset we have been dedicated to the preservation of Indian Culture and Tradition. To this end we have used traditional Native Art to depict a vast heritage and instill a sense of cultural pride.

It is only with the help of many individuals that this project has been possible. Our Fifth Anniversary Issue is a fitting spot to thank some of the people who helped along the way.

This year we welcomed the return of Jan Drew and Trent Moxley to our staff. Their hard work and commitment to the *Alberta Native News* has proven to be invaluable.

Outstanding contributions have also been made by: Allan Wesagate, Deborah Shatz, Bryan Brochu, William Singer III, Cicely Campbell, Rosaleen Campbell, Al Shapiro, Lorne Bruce, Richard Sheps, Rick Noname, Dale Stelter, Everett Lambert, Brian Savage, Kathy Caston-Lutzaik, Vera Frig, Charles Wagamese, Rocky Woodward, Clint Buehler, Terry Lusty, Gail Stewart, Lorne Silverstein, Bertha Twin, Diane Laboucan, Ray Unger and Fabian Yellowdirt.

Last but not least, we give heartfelt appreciation to our advertisers and readers, whose support has enabled the project to succeed.

*Alberta Native News* will continue to be living proof that a Native newspaper can exist and flourish independent of government subsidies and influence.

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## NATIVE NEWSPAPERS Breaking the Cycle of Dependency

Recently a position paper was received from the Aboriginal Communications Society, highlighting their principles and positions.

The theme throughout the paper is that Native Media should be funded by governments.

Under the heading on Self-Sufficiency the report states "It is not realistic for most groups to envisage a significant degree of self-sufficiency in the near future through alternative forms of funding. For some groups it will never be possible."

Perhaps the heading should have read "Self-Sufficiency - Forget It." Should Native newspapers or radio stations give up on ever trying to be self-sufficient and rely forever on the generosity of the government?

We here at the *Alberta Native News* have proven over the last five years that one does not have to be a burden on the taxpayer to provide a viable communications link for

Native people.

We are not an arm of any organization and we do not believe in government funding of newspapers.

Being Alberta's only independent Native newspaper is a responsibility we don't take lightly. We are the only newspaper that can be critical of government without jeopardizing our very existence.

The public funding of Native media in the province provides the government with control and power over a supposedly free press, and reinforces continuing dependency at the expense of the taxpayer.

These arbitrary grants also create the environment for unfair competition with non-subsidized self-reliant media.

*Alberta Native News* is an example that hard work, vision and fiscal responsibility are the keys to any successful venture.

Perhaps the government should adhere to these principles.

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## Manitoba on Fire

Continued from Page 1

The emergency declaration brought all of Manitoba's available aircraft and equipment north to fight the fires. The declaration also provides the firefighters and government officials the right to take any needed equipment from private owners. Fire fighting equipment has also arrived from Alberta and other parts of Canada and the United States.

This summer continues to be devastating, with forest fires raging throughout the country. Last month forest fires resulted in the evacuation of two Ojibway communities in

Northern Ontario. Fires continue to blaze in Northern Saskatchewan, forcing 1200 Sandy Bay residents to flee their homes.

### Letter to the Editor

Dear Editor:

I'm writing in regards to J. Mercredi's article: Outlawing Wild Fur - and the Trapper's Way of Life.

I'm not a Metis, but a Treaty-Indian. I don't depend on trapping at all for a living, in fact I have never trapped. But I do know a lot of people who still live off the land in our Northern community - Metis, Treaty Indians and white men who trap fur bearing animals. It's bad enough sharing the land with oil companies and having logging operations on their trap lines, but it's plain wrong to have people from other countries we have never seen, dictating in Canada about our environment. I'm from Alberta and would like to see it given back to the people.

Thank you,

Richard C. Yellowknife,  
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# VIEWPOINT

# SHAMEFUL TREATMENT OF LUBICONS

The Mulroney government has once again shown its true agenda when it comes to land claim negotiations with First Nations. They have chosen to blatantly disregard the democratic intentions of the Lubicon people and enter into negotiations with a group of dissenters.

Pierre Cadieux, Minister of Indian Affairs, has announced that the Canadian government will recognize a newly created "Woodland Cree Band" to be comprised of dissatisfied Natives from Little Buffalo, Cadotte Lake and the surrounding communities. Land claim negotiations are set to begin August 9.

This hasty decision is seen as one more attempt to undermine the leadership of Lubicon Chief Bernard Ominayak and his 50-year-old struggle for a Band.

This announcement goes far beyond the

Alberta borders in terms of its reprehensibility and has become a national shame.

Earlier this year the Federal government did their best to publicly discredit Chief Ominayak and his team of negotiators. But two months ago, in a democratic election, the people of Little Buffalo gave Ominayak and his Band Council a vote of confidence.

As far as the creation of a new Band is concerned, the democratic process was served at little Buffalo in June and the federal government has no business interfering in this matter. If a handful of Band members are displeased with the management of Band affairs, they should be encouraged to discuss their concerns with their duly elected Band leaders. To encourage them to separate and form a new Band is irresponsible and shameful.

It is one more example of the 'divide

and conquer' tactics that will only serve to further militarize a growing alliance of Native Bands in Canada.

The Getty government has negotiated in good faith and is genuinely committed to justice being served for the Lubicon and their land claim.

Little did we know that the Federal government's January 'take it or leave it' offer would become 'take it or we'll give it to someone else.'

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# MOHAWKS DEFEND SOVEREIGNTY

The situation continues to be volatile as Mohawks protest early morning raids on the Akwesasne Reserve casinos.

The Mohawks were reacting to the closure of 7 casinos and the arrest of 10 people by FBI agents and state troopers on the U.S. side of the Canada-U.S. border near Cornwall, Ontario. Almost 200 armed Mohawks blockaded U.S. Route 37 leading into the reserve. They were reported to have been joined by 150 members of the "Warrior Society," a militant group from a Quebec reserve.

Police responded by setting up their own road block to keep non-Native traffic away from the area. The blockade was later threatened as 150 people tried to push their way through police lines.

Not all band members support the on-reserve gambling. There is a strong movement attempting to have the casinos outlawed. The Mohawks consider the raids a violation of their sovereignty and have vowed to use violence if police return.

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# METIS SIGN HISTORIC ACCORD

Alberta Metis have become the first ever to sign an agreement with a Provincial government that will result in the entrenchment of Metis land ownership in the Canadian Constitution. The signing of the accord was a

Alberta's future and all of Alberta will benefit from your involvement." Getty hailed the agreement which "will provide the tools that will match your abilities and determination as a people... to attain your great future."

Randy Hardy, Federation of Metis Settlements' President, told the crowd "Finally, after 200 years, it's our land, we have a greater say on it."

He was optimistic of the process that will define the form of self-government and the nature of the communities which would be built.

Hardy encouraged settlement residents to become involved in local government taking advantage of the opportunity to shape their own future. He spoke of the impact that the agreement could have on settlement youth.

## VIEWPOINT

by Everett Lambert

"Congratulations," Metis Settlements' members. You have helped create an important part of Alberta's Metis history.

I am confident that in the next five to ten years we will see a dramatic change in our communities and how they are run as a result of the recent deal between the Settlements and the Alberta Government. I would like to especially thank Randy Hardy, our federation president. I have watched this man work many long, hard and frustrating hours so that our Metis homelands could be entrenched in the highest law in this land.

Hopefully the \$30 million yearly payments to the settlements will begin to flow next spring. For the first seven years, \$25 million annually will go toward such things as roads, housing, recreation facilities, schools, water and sewer services, natural gas and economic development. The money will be used to hire educators, lawyers, accountants, housing people, people to improve our roads, office

August, 1989 Alberta Native News

"There will be schools put on settlements that aren't there now... No more will our children be put in the corner and led to feel ashamed of who they are... We will raise our children to be proud of who they are and to take their place in mainstream society."

The Kikono Settlement Chairman had a high praise for the Federation President. "Over a hundred years ago Metis leader Louis Riel dreamed we would have a homeland... Now with the leader we have, it's become a reality."

The agreement calls for ownership of 1.2 million acres of settlement land, limited self-government and a funding package which totals \$310 million over 17 years. In signing the agreement the Federation of Metis Settlements has agreed to drop a law suit filed against the Province over oil and gas revenues on settlement land.

employees of different types, administrators, recreation co-ordinators and advisors.

An additional five million dollars per year will be set aside as a "Future Fund." Under present bank rates this fund will grow to \$139 million. This alone will amount to more than we would have received had we not taken the deal.

Right now we have about a six million dollar trust fund. This will stay intact and will now have a better chance to grow.

Each year as a settlement member you can attend a general meeting and vote on how your settlement funding will be spent. This level of involvement is a rarity in local government.

A special commission will ensure that yearly funding is spent the way your people want it spent.

Also, after the seven year period ends, we will enter the "post-transition" phase. Here, the settlements will receive \$10 million per year. In addition we will be eligible for the same funding as other Albertans or Canadians; education, health care, social assistance, recreation and job projects.

Let's take this deal and fly with it; let's build communities we can be proud of.



Federation of Metis Settlement (FMS) President Randy Hardy and Premier Don Getty announce deal

highlight of the 50th Anniversary celebrations of the creation of Metis settlements in Alberta, held in Kikono over the Canada Day long weekend.

Premier Don Getty addressed the crowd of almost 300 people who were witnessing the historic event. "We are moving forward to build a much greater future for the Metis people of Alberta," he said.

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# Alberta Band to Get Land and \$6 Million



The Sturgeon Lake Band has reach an agreement-in-principle on a land and cash settlement from the provincial and federal

governments.

The settlement provides the approximately 1100-member Band with a cash payment of \$6.05 million and over 6500 hectares of land for an outstanding land claim.

In 1908 when reserves were surveyed for the Sturgeon Lake Band, they were allotted less land than they were entitled to under the conditions of Treaty 8. The settlement will fulfil the Band's entitlement to land as well as the obligation of Alberta when the province gained control of it's natural resources in 1930.

Under the agreement, Alberta will provide the land, including mines and minerals plus \$1.4 million in cash. Canada will contribute a further \$4.6 million.

Chief Ron Sunshine said the settlement, which still needs the approval of federal and provincial cabinets, is "very important to the economic future of the Sturgeon Lake Band."

The Sturgeon Lake Reserve is located near Valleyview, in north-western Alberta.

*"Congratulations & Good Luck to the Alberta Native News"*



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## LUBICON LAND TALKS CONTINUE

....With or Without Feds

Premier Don Getty and Lubicon Chief Bernard Ominayak have decided to resume land claim negotiations - with or without the federal government.

The two leaders met in late July and announced a resumption of discussions on all out-standing land claim issues, including matters surrounding federal compensations. The negotiations will commence August 15.

Chief Ominayak has invited Ottawa's involvement but maintains that the talks will proceed regardless of their decision. It is unknown at this time whether federal

negotiators will participate.

The Lubicon Indians and the Alberta government had taken a significant step in ending the 49-year-old land claims dispute last October. They agreed that the Lubicons should receive 245 sq. kms of land and mineral rights for 205 sq. kms of land on which no oil has been discovered. The announcement followed a stormy week which saw the erection of a Lubicon blockade and then its destruction and the arrest of 27 band members and supporters by the R.C.M.P.

The federal government made a "take-it-or-leave it" offer in January which the Lubicons found to be unsatisfactory. The talks have been stalled ever since.



Best Wishes to the Alberta Native News  
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# Controversy Surrounds Blood Inquiry

by Brian Savage



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The Alberta inquiry into the mysterious deaths of a number of Blood Indians continues in Stand Off after an almost month-long break in June.

The inquiry, presided over by Provincial Court Judge Carl Rolf, heard more evidence concerning the deaths of five tribe members including Alvin Shot Both Sides, whose autopsy was not complete, according to Dr. John Dobie, a pathologist at the Lethbridge Regional Hospital.

Commenting on the autopsy done by Dr. E. I. Watty, who has since left the country, Dobie admitted that a key question had simply not been considered. Was Shot Both Sides dead or alive when he hit the fence upon which his badly decomposed body was eventually found?

One of the last people to see Shot Both Sides alive was his uncle, who testified that his nephew had been looking for a screwdriver to relieve the pressure in his brain brought on by alcohol abuse. But another relative of the young man whose body was not found for 10 days stated that he was sure that the Native had been murdered by whites who had had a run-in with him some months earlier.

Dr. Dobie also testified that Sedrick Morning Owl, 22, was most definitely drunk the day he died but had "no idea" what level of alcohol was in the blood.

Dobie also did the autopsy on Christopher Twigg, whose body was found floating in the Port Macleod sewage treatment plant. Dobie's autopsy could find no cause of death.

Diane Twigg, the man's wife, admitted that her husband had tried suicide in the past. Diane Twigg had separated from her husband because of his drinking problems. At the time of his death, Twigg had been hospitalized in Port Macleod for alcoholism. He was missing for 12 days.

Sgt. Gerald Porrier, the highest-ranking RCMP officer involved in the case, testified that he at first believed that foul play had

been done.

"His face was badly decomposed and there was a head injury." Porrier later changed his mind about foul play after the autopsy report came out.

The R.C.M.P. officer also made some comments about the lack of communication between Natives and the police, stressing the need to make special constables regular members of the R.C.M.P.; all that is needed is a special six-week up-grading course for those special constables with good records.

The inquiry also heard about the autopsy done on 25-year old Ivan Gary Chief Moon found dead under the Whoop Up Drive bridge in Lethbridge. His death was due to the 10-metre fall he suffered.

Controversy between the Bloods and Lethbridge police centre on a report by a witness that a drunk man was on the bridge that day. Detective Maynard Fast testified he erred in assuming that the drunken man reported was Chief Moon. The description of the drunk man and the jacket he was wearing were not the same as that of the deceased.



City Detective Mike Soroka testified that it was his "thinking and honest belief" that Chief Moon's death was accidental, though he admitted to receiving anonymous phone calls saying the Native was pushed to his death. There was also a report that Chief Moon had received a threatening letter. Though his belongings were searched, no such letter was ever found.

Dr. Barb Happel, the pathologist who conducted the autopsy on 18-year old Travis Many Grey Horses, announced she would change her verdict if she could.

She originally found the Native to have died from exposure. She stated she would now change it to "undetermined" and would exclude the high level of alcohol in the blood level because of the uncertainty of the tests. "Toxicology results are unreliable when a body has been dead... long." Many Grey Horses had been dead for six months before his body was found on the banks of the Oldman River.

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# Manitoba Inquiry Hears Disturbing Facts

Two weeks of hearings examining the vicious slaying of a young Manitoban Native girl from The Pas have painted a disturbing picture of fear, cover-up and silence.

In 1971, Helen Betty Osborne was brutally stabbed to death, but the story behind the murder, and the investigation that followed, is still being uncovered in dramatic revelations before the province's Native Justice Inquiry.

The inquiry, which is scheduled to resume hearings again later this month, has already heard shattering testimony about a case that didn't come to trial until 16 years after the killing.

It's taken that long for the Osborne family to have their day in court, despite the fact that several people had heard suspects admit to the killing many years earlier.

Justine Osborne spoke publicly about her daughter's slaying for the first time. In slow,

hesitant tones, she asked a question that got to the heart of what the inquiry is trying to find out.

"If it was a white girl who was killed, would they (the police) have done something more?"

In November, 1971, Helen Osborne was lured into a car by four white teenagers, and after being sexually assaulted, was stabbed 56 times with a screwdriver. Of the four suspects, only Dwayne Archie Johnston was convicted.

The delay in bringing the men to justice helped prompt the inquiry, which is looking at how Manitoba's Natives are treated by the justice system.

The first couple of days were taken up by statements from the R.C.M.P. and a private investigator. Racism, it appears, was not a factor in the delay. But a Native women's group challenged that assumption.

Bruce Unfried, mayor of The Pas, told the inquiry that although times and attitudes had changed in the town of 10,000, "there are going to be some pieces to this case that the people may or may not wish to hear," but "they're going to have to come out."

More revelations are expected when the hearings resume.

## PAS INQUIRY IS NOT LEGAL

by Brian Savage

The Manitoba inquiry, perhaps the most controversial of all into the legal system's treatment of Natives, hit a major snag with the ruling by an appeals court that the investigation has no legal rights. The legality is questionable because the legislation that initiated the inquiry was not in both official languages.

This ruling comes after 800 submissions to the inquiry on the treatment of Manitoba's 75,000 Natives and Metis by the police and judicial systems.

Manitoba Premier Gary Filmon promised quick legislation to re-establish the inquiry and prevent any other delays.



The two judges involved, Judges Murray Sinclair and Al Hamilton, travelled to reserves and settlements throughout the province and even into the United States, to Washington State, Arizona and New Mexico, to study the Native judicial systems that exist there. There is the possibility they may recommend that Manitoba create such a system. The St. Regis reserve in Ontario

and the Kahnawake reserve in Quebec have Native judicial systems at the moment.

The inquiry heard many horror stories of police harassment and racism, and discriminatory sentences by judges who do not understand the background of Natives and their problems in coping in a white society with laws made by whites.

The vast majority of submissions called for creating tribal justice systems where a person accused of minor crimes would be dealt with by his peers. For major offences, such as murder, criminal courts would still have jurisdiction.

This would reinforce the old tradition of shaming the accused and cutting down the odds of the person becoming a repeat offender.

Details of any sort of tribal justice system and any form of self-government must still be looked at, noted the Judges

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## Appalling Number of Natives in Jails

by Brian Savage

Alberta Solicitor General Dick Fowler has announced a special task force will be set up to study why there is such a high percentage of Native people in Alberta's jails.

Natives make up almost 30 percent of the inmate population, way above their four percent in the general population.

Fowler stated he had no idea why there are so many Natives in Alberta's prisons, but hopes that the task force will find the reasons why.

The task force will have until the end of June 1990 to make their recommendations.

The makeup of the special commission is still in the "preliminary stages" according to John Szumlas, the Solicitor General's executive assistant.

"There are a number of things that have to be confirmed by the provincial cabinet," he said. One issue in dispute, noted Szumlas, is that the exact number of delegates, either five or seven, to be appointed to the commission, and whether or not any will be Native or Metis, still hasn't been decided. That, along with other "parameters of the task force won't be confirmed until the

first of September."

Most Native groups applauded the task force but caution that the commission's recommendations must be acted upon once the report is in.

In Hobbema, speaking to the 48th annual assembly of the Indian Association of Alberta, its president, Roy Louis, told the Natives gathered there that if even one area can be corrected, "whether courts, prosecutions, sentencing, or whatever, then we've done something concrete." Louis went on to say that "workable solutions" are needed, which may include tribal court systems and having R.C.M.P. detachments on the reserves. Louis also pointed out that there are no Native magistrates or prosecutors in Alberta.

The latest figures released from the Solicitor General's department actually show a decrease from the numbers of the Kirby report, a 1978 study initiated by then-premier Peter Lougheed which showed that in 1969 Natives made up almost 60 percent of the inmate population.

Another troubling statistic was released recently by Statistics Canada. It showed that Alberta, per capita, sends twice the number of people to jail than the Canadian average, 62 people per 10,000.



# Endangered Wildlife

By Dale Stelter

by Dale Stelter

The effects of human interference on the ecological balance is extremely well illustrated in the case of the black-footed ferret, a mink-sized member of the weasel family.

The black-footed ferret is characterized by a black fur mask that covers most of its face, and black fur on the tip of its tail and on all four legs and paws. The rest of the coat is



generally creamy white, blending into gold or brown on the back.

This secretive animal occupies a very narrow ecological niche, preying almost entirely on prairie dogs. Unfortunately, it is this narrow niche, in combination with human ignorance, that may have spelled the doom of the black-footed ferret.

Before the coming of the white man to North America, prairie dogs probably numbered in the billions. However, as the grazing increased, poisoning programs were introduced to eradicate the prairie dog, which ate the grass that farmers and ranchers felt was needed to feed their stock.

These poisoning programs were so effective that the prairie dog itself became endangered. Of the poisons used, a substance called "Compound 1080" had the most devastating effect. Within two decades of the introduction of Compound 1080, the prairie dog became a rare sight over much of its historic range.

Consequently, the black footed ferret, which was never very numerous, and does not reproduce in large numbers, also showed a drastic decline in number. Not only did the ferret's food supply disappear, but poisoned prairie dog carcasses also acted as agents of death.

By 1937, the black-footed ferret was considered extinct in Canada, with the last sighting recorded in December of that year, in Saskatchewan. By the 1960s, the ferret had also disappeared from most parts of the United States. Throughout the 1970s, sightings outside of South Dakota - where a few ferrets remained due to a resurgence in prairie dog populations - were extremely rare. As well, experiments with breeding of ferrets in captivity failed.

However, in September of 1981, a colony of ferrets was discovered at Meeteetse, Wyoming, where communities of prairie dogs thrived. At that time, the ferrets numbered slightly more than 100 individuals, but then in 1984, disease devastated the colony.

After the disease epidemic, the population of the colony did recover somewhat, and it is estimated that at present there are over 30 individuals in the group. Even with this recovery, however, and the existence of small numbers of ferrets elsewhere, the continued

survival of the species is still very much in doubt.

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*Rich Michael*

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He finds his work fascinating. "There are much like numbers to me," he says. "They have a similar life span. They have similar decisions — some die, and some survive and grow. You sometimes wonder just why one thrives and another doesn't."

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# A SALUTE TO NATIVE ART

## BRINGING OUR HERITAGE TO LIFE

### Alberta Native Artists Aided by Association

by Heather Andrews

photos by Dave Moser



The winning piece of the 'ASUM MENA' Festival is "Ceremonial Procession" by Lauren Wuttunee



A special three dimensional award went to Jacinta Wostenberg for "Triangular Embarkment"

The Alberta Indian Arts and Crafts Society is especially proud of Alberta Native artists. With membership now numbering 2200 Alberta-based artisans, the non-profit group promotes the work of Native arts and crafts

both locally and abroad.

Formed in 1975, the objective of the Society is to encourage the development of Native fine arts in Alberta. It provides a valuable link between artists, and the retailers, galleries,

government agencies, corporate buyers and general public. Funding comes from Indian and Northern Affairs Canada as well as corporate and private donations.

Although the Society serves its members in many ways, its one big event each year is an annual show and sale held in Edmonton and Calgary in November. According to Colleen Bence, Director of Administration, the show is well attended.

"We're only a staff of four," she says of the office, located at 10105 - 109 Street in Edmonton. "The annual shows take a lot of planning and hard work, but they're worth it," she adds. This year's extravaganza will be held on November 17 to 19 in Edmonton and November 24 to 26 in

Calgary. As well, the organization provides assistance to artists in marketing, product development and business management.

"We have many smaller shows as well throughout Canada and the U.S.," Bence continues enthusiastically. "We also encourage new artists with recognition given to the most outstanding emerging artist of the year at our annual juried Alberta Native Art Festival." This year's winner, Lauren Wuttunee, is working toward her Master's Degree in Fine Arts from the Instituto Allende in Mexico. "Her talent is diverse, from original prints to bronze work," Bence says. Wuttunee's paintings will be among those featured at a show at the Front Gallery from July 28 to September 2.

Other artists who are now well-known and who were helped in their early days by the Society include

George Littlechild, Jane Ash Poitras, Ken Swan and Roy Salopree, to name just a few.

Perhaps one of the members' most significant achievements is the setting up of co-ops in 83 Metis settlements and Indian reserves in Alberta. Fine arts and crafts from Cree, Sarcee, Chipewyan, Blackfoot artisans, all unique

and reflecting culture and geographic origin, can be viewed and purchased.

Bence also lauds the Society's newsletter, which keeps interested subscribers up to date on special events. Published quarterly, the newsletter is produced in Edmonton and is available through the association.

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# Text Explores Ties Between Art and Culture

## The Art of the Nehiyawak

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By Ken J. Hodgins  
Plains Publishing Inc., 112 pages  
Review by Dale Stelter

This text, which is suitable for use in the junior high art curriculum, is subtitled *Exploring the Art and Crafts of the Woods Cree*. The Woods Cree live in the northern forests of Alberta, Saskatchewan, Manitoba and Ontario.

The introduction to the textbook deals with a number of important concepts. For example, it is through studying the art of a people that an understanding can be gained of their culture and traditions, and of their attitudes toward the physical and spiritual worlds.

As well, one of the most significant influences upon art is the environment, which supplies many of the inspirations and raw materials for art and also determines the amount of time available for the people to engage in artistic endeavours.

The book then takes the reader on a journey back through time, to investigate the development of the arts and crafts of the Woods Cree. Of primary importance in this development was the closeness of the Woods Cree to the natural environment, and their great respect for the beauty and bounty of nature. All living things were seen as having a soul, and therefore were treated with dignity and respect.

On this trip back in time, the reader encounters a number of people, and participates in many aspects of the daily life of the Woods Cree. The presence of Moshom, an elder, weaves in and out of the story. For example Moshom explains the significance of sweetgrass, leads the pipe ceremony at a feast, and later, talks about the collection and use of birch bark.

Kakisketa, one of the Woods Cree women describes, among other things, the preparation of clothing and utensils, and the artwork and decoration that is often involved. A chapter entitled "The Gifts of the Nehiyawak" looks at many of the arts and crafts of the



Woods Cree.

At the end of the chapter are projects that the student can undertake, to demonstrate the materials the Woods Cree used in their art, and in creating some of their tools and utensils. Interspersed throughout the book are examples of the work of many contemporary Native artists, a number of whom are from Alberta.

While the close relationship between the Woods Cree and nature are emphasized, specific chapters are devoted to the uses the Natives derive from the moose and the porcupine. As Kakisketa says, "The moose gives its life so that we may have life. We must not be wasteful with so great a gift... the uses of the moose are many. The meat nourishes us, the long hair and quills bring us beauty."

The text also describes a number of other aspects of the life of the Woods Cree, such as the hunting and gathering of food, preparation of food, and the putting up of tipis. In some cases, the lifestyle of the Woods Cree is compared to that of the Plains Cree, and various other Indian tribes.

*The Art of the Nehiyawak* was produced, in 1988, by the Native Education Project.

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# Northern Artists Overcome Isolation

by Heather Andrews

Six central Arctic communities in the Northwest Territories are becoming well known for their art work, despite being located thousands of miles from urban centres.

Carvings of caribou bone, sealskin tapestries, and wall hangings are produced in Cambridge Bay and Gjoa Haven. And the Inuit folks at Spence Bay have developed ingenious methods of using dyes from natural lichens in the area, resulting in colourful toys, parkas, and woven garments.

Meanwhile the Natives at Coppermine, who have been using copper for arrow and spearheads for centuries, have become known for an unusual knife called an "ulu" which they fashion from the material. Silkscreen prints from Holman and miniature ivory carvings and wall hangings from Pelly Bay complete the list of selected items being sent to art shows, retail stores and cultural exhibits in urban areas of southern Canada.

As well, local co-op stores in the settle-

ments have been established, as a result of gradual development from resource exploration, construction and tourism. Each tiny community can now boast good educational and medical services, hotels and restaurants, museums and libraries. Increasing numbers of tourists are being attracted each year to visit, shop and soak up a little culture, or attend events such as Holman's Kingalik Jamboree, where Inuit games and drum dancing draw crowds of Native and non-Native participants. The little settlements, with populations ranging from 250 to 900 residents, still enjoy a traditional way of life, trapping, hunting and fishing, and moving to summer camps.

But the sale of their handicrafts and art work is doing much more than creating employment and bringing the people to the attention of the outside world: whether carving, sewing, painting or weaving, the people are expressing their creativity, and preserving their culture.

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*She was born - on the full moon  
at Old Cree Caribou Line  
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became her lover.*

*When she reached the age of  
one and nine.*

*Eversince the day  
She is filled with venom  
And her sexy slick body  
is shedding skin.*

*But knowing her I'll say  
that she is not a bad  
spirited woman.  
And that devil is not  
her nearest kin.*

*Knowing her I'll say  
that she is suffering  
Knowing her I'll say  
that she is in pain.*

*And only my love  
can cleanse her truly  
Her every vessel  
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- Papa Wolf

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# ARTIST PROFILES

## William Singer III

by Heather Andrews

William Singer III talks to his two tiny children in Blackfoot every day. "My daughter is only four years old and my son is one, but already they understand," he says proudly. William, who just finished the Recording Arts Engineering Programme at the Columbia Broadcasting Academy, is an artist in both line drawing and abstract mediums.

"I draw from my culture," he says. "I get a vision, say of a horse. To other people it is just an animal; to me it is a significant part of my peoples' past." Singer has a series of drawings planned which will salute the four seasons, the buffalo, and other honoured aspects of his Blackfoot heritage.

Some of Singer's work has been as illustrator for articles in *Alberta Native News*, which he began doing about a year ago. Recently he began writing, and illustrating, a series of articles, telling legends of Indian stories.

Since graduating from the Broadcasting Academy, Singer has secured full-time employment with Native Counselling Services as an audio-visual technician. After all, with a family to raise, he wants security. "But I'll always be an artist first," he explains, adding, "My wife Jennifer is very supportive of everything I am doing." Al-



though only 25 years old, the Blood Reserve Native is already developing a distinctive style.

William's plans for the future include an up-coming show, hopefully in the fall, and perhaps someday painting full-time.

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## Lawrence Beaulieu

Lawrence Beaulieu, a talented and established Native artist, originally hails from the Ermineskin Cree Band in Alberta and is now based in Vancouver.

Lawrence's art is inspired by Native history, culture and heritage, and reflects a strong sense of spirituality. His subjects include mother and child, spiritual bird forms, pipe men, buffalo spirits and the animal symbols of grizzly bears, wolves and deer. Lawrence works primarily in oils and acrylics and uses vibrant colours to highlight his subjects, often forming rainbows of turquoise, brilliant blue, purple, red, orange and yellow.

Lawrence's paintings have been purchased by a variety of collectors including Indian and Northern Affairs, Native Counselling Services, Edmonton Municipal Affairs and the Alberta Solicitor General.

His art is on exhibit in Vancouver at Heri-



tage Canada, Chief's Mask, First Peoples and Leona J. Timmer galleries.

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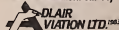
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# A Walk Through the Gallery

by Corinne Strickfaden

The Allen Sapp Gallery in North Battleford, Saskatchewan, is now open to the general public.

The exhibit, put together by curator Dean Bauche and his assistants, contains only 33 of the 80 paintings in the Gonor collection. The rest will be displayed by rotating them with the ones currently in the exhibit.

The exhibit is called "Naheyow" — a portrait of Allen Sapp and his people. Each of the paintings depicts some aspect of Cree life on the reserve, as Sapp experienced it in his own childhood. Beside each painting is a quotation, in his own words, or those of people who know and love his work.

"I can't write a story or tell one in the white man's language so I tell what I want to say with my painting," says Sapp. "I put it down so people will be able to see and remember."

Bill Baker's comment, "I saw a woman who used to be from the prairies look at his paintings and weep," was echoed by a Battledore woman of Ukrainian heritage who, when she looked at the picture called "Digging Roots" said "We understand this. My mother would cry if she saw it."

Accompanying the paintings are historical photographs of Sapp's early life and family, as well as the many commendations and awards he has received.

To greet the visitor is an ongoing slide show of three aspects of Sapp's life, containing a few pictures of his early life, and then a chronicling of his progression back to his roots. It shows his return to a Native image, hair growing, then braids and participation in pow wows, and the discovery of himself and his culture through art.

The second set of slides shows a day in the life of a few people, through Sapp's paintings. This series begins with his grandmother — a "hardworking woman... who led a good life" recalls one of Sapp's friends, Lennie Wuttunee, now a Band Councillor on the Red Pheasant Reserve. He came to see the exhibit, and the portrait which Sapp did of him in 1957 in watercolours and pencil. The portrait is one of Sapp's earliest works in the collection.

Sapp's grandmother was a central figure in Sapp's life and is shown making bannock, feeding the chickens or encouraging Sapp to draw her.

The paintings are often from the perspective of a small child, looking up at the woodcutter or perched in a tree crotch. Small children, a tiny boy with a sled, or the baby in a handkerchief cradle, are painted with love, and portray the essence of the child.

The third series of shots, perhaps Sapp's favourite, are of Sapp at the pow wow. Whirling, colourful scenes of dancing, and the many faces of his people both exceptional and beautiful, tell of Sapp's love of his people and his heritage.

In another area of the museum, one can look at video excerpts of a documentary of Allen Sapp's life, his art and his philosophies.

Clearly one cannot take in all that is offered at the Allen Sapp Gallery in one visit and, since less than half of the gallery collection is represented in the exhibit at any one time, the gallery will be worth visiting several times.

The Cree people can be proud of Sapp, for as was predicted by the Nootokan, he has become a "blessing to both Naheyow and the white race."

To quote Dean Bauche's book, compiled especially for the gallery opening, "there was a purpose for this frail and sickly child in living, for he has been instrumental in communicating through painting, what never could have been said in words, of the quiet and gentle people and their determined struggle to survive in a harsh and unforgiving environment during the Great Depression."

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# Native Art Makes a Bold,

by Sandy Armstrong

Never before have Native artists put on a show like this.

Entitled "Beyond History," the show features work from 10 different Native artists—and none of it looks anything like traditional Indian works.

It's perhaps the most aggressive, disturbing and shocking Native *tour de force* ever seen.

The artists have displayed mostly non-traditional media and techniques, using everything from buffalo bones to TV sets to liquor bottles.

Curated by Karen Duffek of the UBC Museum of Anthropology, and Tom Hill of the Woodland Indian Cultural Centre in



Domingo Cisneros,  
*Westuchi (West Drought Ghost), 1988*

Brantford, Ontario, the Native artists represented bare their wounds and scream their fury at a system they

feel has ignored and reviled them.

## ART AND POLITICS

One of the most powerful works is by Ron Noganosh, who created a standing billboard out of part of the Canadian flag. At least 10 feet tall and painted red and white, it shows the familiar red maple leaf design reduced to one spiky frond at the bottom. But that's just the backdrop to the work.

Seven layers of liquor bottles are the heart of the work. Liquid flows down from one bottle to the next until it drains into the gaping mouth of a skull—laid out on a



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# Disturbing Statement



Ron Nagonosh,  
*Lubicon*, 1988

platform with native clothing. With a twist of irony, the work is simply called "Lubicon."

The artist himself thinks of the work as a metaphor for the white man's way of negotiation; get Indians drunk and they'll sign their land away.

Another provocative piece is Carl Beam's "New Fish," portraying a nuclear submarine rising with the ocean breaking on its back. In the parallel scene just above the sub, a whale is also rising.

Beam pretends to calibrate the water's depths by marking off inches, smears the scene in white toner, and scribbles the words "Moby Displacement Theorem Koan" at the bottom — double talk for loss and destruction.

## A FRESH VIEW

Ron Hill said the show is aimed at giving audiences a fresh view of Native artistic

experience.

"The Native artists were pulling from their traditional experience and they were bringing it together with their contemporary experience to create a new kind of mythology," explained Hill.

"Not only do you get a sort of political point of view... you get a new spiritual aspect, a new mythological root, and general insight into what's taking place in today's world."

Another Native artist whose work moved many visitors was Jane Ash Poitras from Edmonton. Her three collage paintings depict the struggle of Native people for land and self-government, and the wisdom of ancestral shamans.

"I'm saying to the people they've got to look back to their culture, and have a

rebirth and revival of their mythology," said Poitras.

Other Native artists in the show included Joane Cardinal-Schubert of Calgary, Bob Boyer of Regina, Mike MacDonald of Terrace, B.C., Pierre Sioui of Montreal, Dominic Cisneros of La Macaza, Quebec, and Robert Houle of Toronto.

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# ARTIST PROFILES

by Gil McGowan

Rick Naname, a native artist from the Piepoot Band in Saskatchewan, is striving to maintain and promote Native culture through his art.

He uses traditional symbols and subjects such as the eagle staff, the buffalo, the wolf and the eagle - because they are so much a part of Native history and culture. "The symbols of animals are really important to Native people. We are together in spirit," he says.

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## Rick Naname

Naname gets inspiration for his work from "Native spiritual teachings."

He explains that many of his ideas come to him while listening to the stories and histories told by Elders.

Rick feels that his art should convey a uniquely Native message, and hopes that his understandings and interpretation of Native life will help other Natives, especially youths - to better appreciate and embrace their history and culture.

Naname has been drawing and sketching since an early age and has recently branched out to painting and silk-screening.

Rick has been the feature artist of the *Alberta Native News* since 1987. His art has complimented our articles, promoting Native culture and the traditional way of life.

## Roy Salopree

Roy Salopree began drawing his interpretations of Native art images when he was 15 years old. A Treaty Indian artist of the Dene Tha Nation, Salopree was catapulted into the limelight when he was awarded the \$5,000 first prize scholarship in *Asum Mena* - the Second Annual Competition of Emerging Native Alberta Artists sponsored by the Alberta Indian Arts and Crafts Society in 1985.

Salopree used the prize money to enroll in art courses at the University of Alberta. His exquisitely detailed pen and ink drawings express his Indian culture in a way that may be understood and appreciated by non-Natives. He is also interested in branching out and experimenting with other media and techniques to communicate his symbiotic vision. Oils, woodcarvings and pencil drawings are among the most recent additions to his repertoire.

The most common Salopree images emanate from nature. Sky, land, trees, animals and water frequently appear in his work. The relationship of these elements to humans is explored in minute detail; Salopree is strongly influenced by years of living outdoors and his belief that "we are a part of everything."

Salopree was also the recipient of the \$1,500 first prize awarded by Peace Hills Trust Company in their 1985 Native Art Competition. His winning entry *Go-Ne-Dene* was featured on the company's 1986 calendar.

Most of his entries to the 1986 *Asum Mena* Festival were purchased by various collectors, one of whom was Indian and Northern



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# Legends

## The Origin of the Big Dipper

by William Singer III

Contributed by Ninastako Centre

O'kina was a young man, who led a very active life. He had a sister who was not married though quite old. Many times she had been courted, but refused.

The tribe was camped by a river. When the girl went to get firewood, she would return covered with dust.

O'kina was suspicious of her, wondering why she was so dusty. She told him "It is very dusty where I pick wood."

The next time she got wood, O'kina followed her, but instead of getting wood she was walking toward the den of a bear.

Before she entered, a bear came out of the den and they started wrestling and fooling around.



O'kina ran home and told the parents what he saw, "Your daughter is not gathering wood, she is wrestling around with a bear."

The father went out announcing, "I now have a bear for a son-in-law. Let us go poison the bear."

So the men went to the den to kill the bear. When the girl saw them, she walked out, her head down in shame, back to the camp.

Just then the bear came to attack the men. The men were shooting him with arrows but the bear would not die.

The father told O'kina to run back to the sister to ask her how the bear would die.

The girl had herself wrapped in a blanket and when O'kina approached her she replied "O'kina, you were the one to reveal my secret. I will get my revenge from you. These are your last days. Yes, the bear can be killed if it is wounded within the paws."

O'kina ran back to tell the men how the bear was to be killed. Finally they did hit him at the paws and the bear died.



The sister continued to say, "O'kina you revealed my secret, these are your last days. Go back and get the remains of the bear. Get the hide and some pieces between the claws, and bring them back here. Hurry up."

O'kina went back and did what he was supposed to do.

The sister demanded that O'kina go get some sticks to stretch the hide.

He did what he was told. The girl put the

hide out, even though it was very small.

After doing this she pawed at the dirt as if a bear was going to attack.

She instructed O'kina to hit her four times with something soft, nothard. She was going to paw at the dirt four times. Each time she did this, he was to hit her. O'kina did what he was told.

Each time she pawed, the little piece of hide would grow. Finally it came back to its original size.

O'kina hit her with a rock. She told him "O'kina you are hurting me." He replied, "Bears don't say that."

Again she stretched the hide out with sticks.

Then she turned into a bear herself. O'kina told her that he was going to go hunt for some food.

He met up with six of his brothers, who also were hunting.

Upon arriving back at the camp, they wondered why it was so quiet. The sister after turning into a bear, had gone back to the camp and killed most of the tribe.

The brothers told O'kina to take back a rabbit that they had killed. They instructed him to say that he was the one who killed it, not them.

His sister did not believe that he killed the rabbit—but he insisted that he was the killer.

She told him to put the rabbit down and shoot him again exactly as before. O'kina was very scared and prayed that the arrow would hit the wound and it did.

She told him to cook the rabbit. He did.

He offered her some. She didn't want any—she wanted him to have it. He cut it in half and ate half, while saving the other half, and hiding it.

She told him that she wanted some of the rabbit, since she hadn't eaten one. He told her "I saved some for you." She said "no, I'm teasing, go ahead and eat it." Again, he divided it in half and saved it.

Before he went back to his sister he told his brothers to prepare a bed of needles on the ground. "When this bed is done I will tease her so that she chases me, I will run toward this and she will run over the needles. This will kill her, like it did to her lover."

Again she told him that she wanted some of the rabbit. He told her he saved some for her, but she told him "No, just eat, I'm just teasing."

By now the bed of needles was ready. O'kina thought "now I will get her to run through the needles." She called him, "O'kina, is there any more rabbit left?" O'kina got really mad and said, "You have been saying that. But the rabbit is all eaten up." She said "O'kina, you're the reason why my bear husband was killed."

O'kina ran away, the she bear chasing him. He ran towards the needles, but missed them.

She ran right into them.

O'kina told his brothers to make a fire and burn her, in case she might come back alive.

They decided to leave the place. Somehow the she bear came back alive. She started chasing the brothers.

The she bear chased them up a tree, and she started climbing the tree.

The she bear had a plume feather on her



hair. A little bird landed near them and said "O'kina, the feather." O'kina finally understood what the bird was saying. He got his bow and arrow, and licked the feather. Then he shot her.

After she fell they jumped down and put spears and arrows in her.

Again they made a fire.

By now they had to decide what to do. O'kina said "Let us go up to the heavens. New generations in future will learn from us." They all closed their eyes, and when they opened their eyes they had become the Big Dipper.



W.Singer III © 1989

William Singer III is featured on page 14 in "Artists Profiles."



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# ENVIRONMENT

## Protecting our Mother Earth

### Sour Gas Emissions Linked to Illnesses

by Dale Stelter

Recent studies have indicated that current standards for emissions of hydrogen sulphide (H<sub>2</sub>S), also referred to as sour gas, may not be stringent enough.

H<sub>2</sub>S, a colourless gas, is a byproduct of over 70 Canadian industries, including sour gas plants, draft pulp mills, hydroelectric plants that burn coal, and rayon plants.

Municipal sewers also produce H<sub>2</sub>S. Experiments carried out by Alberta scientists have found that constant exposure of fetal rats to low levels of H<sub>2</sub>S affected the growth patterns of the cells in the brain that are responsible for learning, fine motor control, and memory.

It was also found that eight-hour exposures to concentrations of H<sub>2</sub>S as low as one part per million (ppm) can cause asthma in rats.

Moreover, ranchers living near sour gas plants have reported sickness at similar concentrations. Current health standards stipulate that workers and citizens can be exposed to 10 ppm of H<sub>2</sub>S over an eight-hour period.

It has, in fact, been suggested that a previous health study of ranchers in the Pincher Creek area, where sour gas plants exist, focussed on the wrong illnesses. The

Pincher Creek health study looked for incidences of emphysema and cancer, but recent research suggests that the study should have focussed upon asthma.

In related findings, a Finnish scientist has indicated that although H<sub>2</sub>S emissions by a pulp mill in Imatra, Finland, were substantially below prescribed guidelines, people suffered from respiratory ailments and irritated eyes.

Another study of airborne emissions by pulp mills is now being conducted at Port Alberni, on Vancouver Island, in British Columbia. Results of that study are not expected for at least another year.



Other recent studies by Alberta scientists - who presently conduct 70% of the world's H<sub>2</sub>S research - have found that concentrations of H<sub>2</sub>S large enough to nullify a human's sense of smell can seriously reduce a guinea pig's natural defense mechanisms, such as coughing and wheezing. The reduction of these reactions would allow the animals to stay in an area that they would normally leave.

The scientists also discovered dilation of the breathing passages of the guinea pigs, and an increase in the amount of H<sub>2</sub>S absorbed.

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# Forests in Jeopardy

Albertans are losing control over nearly one-third of the province. New Democrat environment critic John McInnis says his party stands alone in its willingness to fight the sellout of the province's resource base.

Mr. McInnis says the NDP is prepared to devote its energies in the coming legislative session to exposing the true nature of the Forest Management Agreements which are being negotiated with major foreign multinational companies.

Honshu Paper of Japan are being granted rights to log major portions of Alberta for a twenty year period. The agreements are automatically renewable. The same benefit is being offered to U.S. companies like Weldwood and Procter and Gamble.

The prices charged for the timber are incredibly low by Canadian standards. Weldwood, for example, recently signed a deal which gives them softwood lumber for \$1.44 per cubic meter. This compares with \$8.59 per cubic meter in the interior



McInnis says the area involved is ten times as large as Banff and Jasper national parks combined - nearly one third of the province.

"Negotiations involving foreign multinational corporations and the provincial government are shrouded in secrecy. If we're not careful we'll find out that our forests are gone, and with them many other options for sustainable economic growth," Mr. McInnis said.

"In the short term we have to fight for a real opportunity for ordinary Albertans to be involved in the decision-making process around these timber deals."

Companies like Diashowa, Mitsubishi and

of B.C. and \$6.76 per cubic meter in Ontario.

"The future of our forests is the most important issue of the decade," McInnis said. "We cannot allow a government dominated by southern Albertan MLAs to give away the northern third of the province."

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# ENVIRONMENTAL DIGEST

by Dale Stelter

## Toxic Shellfish

Recently fishing for crab, shrimp, and prawn was banned in the Howe Sound and Prince Rupert areas of British Columbia. Hazardous levels of toxins, which can cause cancer and birth defects, were found in the shellfish.

The toxins were reported to have come from the chlorine bleaching process used at Skeena Cellulose's plant near Prince Rupert, Western Pulp's Woodfibre Plant, and Canfor's Howe Sound Pulp and Paper Mill.

## Environmental Greenprint

A coalition of environmental, conservation, and Native groups recently developed a *Greenprint for Canada*, which contained 43 proposals that the groups feel should determine the nation's environmental agenda. The "Greenprint" contains, among other things, recommendations for improving the quality of air, water, wildlife, farm soil, forests, and the North.

The groups presented the proposals to Prime Minister Brian Mulroney, and federal Environment Minister Lucien Bouchard.

## Los Angeles Battles Smog

An ambitious program has been instigated to eliminate smog in Los Angeles by the year 2007. The program was drawn up by the South Air Quality Management Board, and adopted in March. However, each of the 120 proposals must go through a public hearing process before acceptance.

The proposals range from banning the use of gasoline-powered appliances - such as lawnmowers and chainsaws - and barbecue starter fluid, to the possibility that by 1998, 40% of private cars will be running on cleaner burning fuels such as methanol or natural gas. By that time, 70% of the region's larger trucks and buses would also have converted to alternative fuels.

## Did You Know?

- Chlorofluorocarbons (CFC's), a primary agent in the destruction of the ozone layer, resist chemical breakdown, and can persist in the atmosphere for 100 years or more. However, approximately 800,000 to one million tonnes of CFC's are added to the atmosphere each year.

- One tree can absorb up to 22 kilograms of carbon dioxide per year. The so-called "greenhouse effect" is caused, in part, by the build-up of carbon dioxide in the atmosphere.

- Recycled aluminum represents a 95% energy saving over aluminum produced from raw materials.

- While scientists agree that the extinction of species is a part of evolution, the present-day rate of extinction is at least 1000 times greater than in prehistorical times.

- Each year in Alberta, approximately 1.8 million tonnes of solid waste are added to landfill sites. That works out to an average of approximately 800 kilograms of waste per person per year.

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# OILY FISH DIET NOT ALL BAD

A diet high in oily fish may be of benefit to the stomach as well as to the heart, researchers from the University of Alberta told a meeting of digestive disease experts in Washington, D.C.

In studies on animals, the Canadian researchers and colleagues in the United States turned up evidence that fish oil may protect against two common diseases of the

digestive tract — gallstones and colitis.

Dr. Richard Fedorak and undergraduate student Lonnie Empey found that diets rich in fish oil reversed the symptoms of colitis in laboratory rats.

In a second study, a team of scientists led by Dr. Thomas Magnuson of Baltimore's John Hopkins Hospital concluded that fish oil in the diet of adult male prairie dogs protected against a common form of gallstones.

A number of studies have linked a diet rich in oily fish to a lower risk of heart disease in humans, but little is known of the effect of such a diet on other ailments.

"The gold mine will not proceed; we know we will do whatever is necessary," said Richardson.

The mayor of Port Clements, Gerald Johnson, said if mine operations begin without all environmental safeguards in place, "I think you will see Lyell Island-style blockades by the Haida."

The Cinola gold mine — with estimated reserves worth \$1 billion — has a new corporate owner. City Resources Canada Ltd. sold the property to Barrack Mines Ltd. earlier this year.

The new owners believe they now have the technology to control acid mine drainage.



## HAIDA VOW TO STOP GOLD MINE

Haida leaders are vowing to stop the development and full scale operation of a gold mine in the environmentally-sensitive Yakoun watershed.

President of the Council of the Haida Nation, Miles Richardson, said his people have firmly resolved to prevent any further activities in the area. They fear an irreplaceable salmon stream could become contaminated.

The Haida claim toxic tailings from the mine would destroy the Yakoun — the richest salmon and trout river in the Queen Charlotte Islands.

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## PILGRIMAGE MARKS 100 YEARS

The last week of July marks the 100th anniversary of one of the most spiritual celebrations for Native people in western Canada. More than 25,000 people are expected to take part in the Lac St. Anne pilgrimage in devotion to St. Anne, mother of Mary.

The pilgrimage officially opened with the blessing of the lake by Roman Catholic Bishop Raymond Roy of St. Paul. The blessing was followed by thousands of people wading into the water in search of spiritual and physical health. Some walked, some were carried, and some were in wheelchairs — all believe in the healing qualities of the lake.

For many Native people this is considered to be the most religious holiday of the year.

They come from as far as the North West Territories to take part in 5 days of praying and devotions.

A special mass is being held this year to commemorate a century of pilgrimages to Lac St. Anne. Most of Alberta's Roman Catholic bishops are expected to attend. The Mass will be televised by CBC and aired the following Sunday morning.

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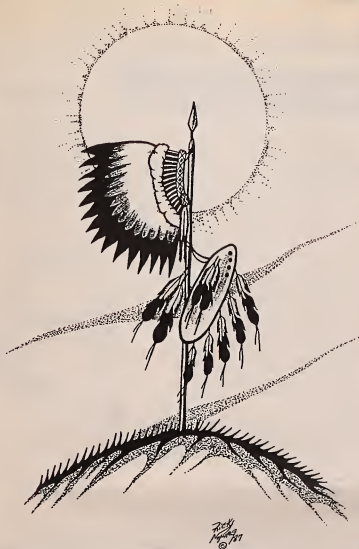
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loved farmer and community leader  
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accident on April 23, 1989. He leaves be-  
hind a loving wife and two children.  
Only 35 years old, it's a sad thing to  
lose someone so young. Neil's sudden depar-  
ture serves as a reminder to us all that  
life is indeed a very precious thing and  
something never to be taken for granted.  
To his relatives and friends, Neil will  
always be fondly remembered as a  
true community leader and a good  
friend.

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# The Indian Doctor

By Sonny Susquatch

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Respect the strength of the circle, for it is our symbol of life. Respect the sacred ways and remember to give thanks to the strength of the mountains; the honesty represented by the trees; the kindness reflected by the grass and the ability to share as is represented by the animals of the forest.



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Once I got involved with Indian medicine when I was hospitalized with a strange disease that doctors couldn't find a cure for.

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In my view I'd rather be dead than spend a couple of weeks in the hospital. It was near Easter when I located a medicine man who specialized in undetermined sickness.

He wanted a yellow ribbon and a tin cut to the round shape of a dime.

Anxiously I waited for a verdict. He came to see me at the house, sitting on the couch playing with the ribbon and tin coin.

Looking me straight in the eye he said, "I can't guarantee a cure. I don't get a clear picture of anything. But if it's a real warm day tomorrow you'll be alright - if it's cold like it is now it's because you don't believe in my medicine."

I stayed up most of the night to keep track of the weather pattern. It was getting warmer as time went on. The sun arose and the dogs began playing, which indicated their welcome to warm weather.

About 11:00 a.m., on a very beautiful day, the medicine man happened by the house

and I crawled outside to greet him. "Nice day," he said. That was all and he kept his stride, with a grin on his face.

By the third day, following the treatment, I was able to throw away the expensive pills and go about the yard doing chores.



It was about a year in passing when I was invited to do some repair work on the same hospital I went AWOL from.

While busy repairing the damage, the doctor who treated me a year earlier was astonished to find me pushing a wheelbarrow to the job site.

We had coffee together and I explained to the doctor that I had to seek my second opinion from an Indian Medicine man. I told the doctor what took place. He replied that I was extremely lucky to have such powerful friends.

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# BOOK REVIEW

## Text Looks at Historical, Contemporary Peigan Culture

### The Peigan: a Nation in Transition

by Bernadette Pard

Plains Publishing Inc.: 136 pages

Review by Dale Stelter

This grade seven social studies textbook, produced in 1986 as part of the Native Education Project, is a wide-sweeping and well-documented account of the development of the modern-day Peigan band, one of three bands of the Blackfoot Confederacy. The other two bands, of course, are the Bloods and the Blackfoot. Initially, the text introduces the concept of "frame of reference," or point of view, and illustrates the concept through the various responses open to individuals in circumstances involving cultural contact, such as when natives first came in contact with non-Natives.

Subsequently, the text embarks on an extensive and informative history of the Peigan, beginning from the period before the white man came to Canada. A wide range of topics are covered, and are grouped into sections, under the headings of *Environment and Traditional Economy*, *Traditional Society and Politics*, and *Treaty Number 7 and Transition*.

The first of these sections deals with such issues as the reciprocal relationship between the Peigan and the environment. In this relationship the land, and its plants and animals, provided many necessities for the people; and the people, in return, showed deep respect for the land. Other topics include tools and clothing used by the Peigan, and how, after domestication of the horse, the lifestyle of the Peigans changed considerably.

The second section (*Traditional Society and Politics*) looks at, among other things, the importance of oral history, the organization and nature of the extended family, the sacred beliefs and the laws of the

Peigans, the role of the Chiefs, and the structure of the Blackfoot Confederacy.

The third section (*Treaty Number 7 and Transition*) deals with the coming of the white man to Peigan land, which resulted in the signing of Treaty Number 7. An important part of this section deals with the perspective of the Peigans toward the treaty, and what it contained. As is stated on page 88 of the book, "It was not part of the Peigan frame of reference that an individual held any rights to a piece of land or property."

The Peigans were put at a further disadvantage by the fact that the treaty was written in the white man's language, and often poorly translated to them. As well, the textbook indicates, the wording of the treaty was very different from what was actually negotiated.

What then followed included the coming of the railroad and the settlers, the wiping out of the buffalo, smallpox epidemics and starvation amongst the Peigan, appropriation of more of their land, and restriction of their movement. In fact, it wasn't until 1958 that Natives were allowed to vote in federal elections.

Since the signing of Treaty 7, and amidst these and other hardships, the Peigan culture has been undergoing a transition, in order to cope with life in a white-dominated society. The last section of the textbook, "A Modern Society," looks at the Peigans of today. Topics include the roles of the Chief and Council of the Peigan Reserve, economic development on the Reserve, the structure of the modern family, and Peigan spirituality, which includes the Sundance, the sweat lodge, and the burning of sweetgrass.

*The Peigan: A Nation in Transition* was produced with the sponsorship of the Peigan Nation, Willow Creek School Division #28, Pincher Creek School Division #29, Pincher Creek Roman Catholic School District #18, and the Department of Indian Affairs and Northern Development.

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## Assisting Natives in Employment Placement

by Dale Stelter

While looking for work, many Natives in Alberta experience difficulty in obtaining information such as jobs that are open or that will become open, the qualifications necessary for these jobs, and job training facilities and resources.

One organization that provides such information is Native Employment Services Association of Alberta (NESA), formerly titled "Native Outreach."

As Laurent Roy, Executive Director of NESA, says, "Our primary objective is to place qualified Native people into employment opportunities."

To do this, NESA provides a number of services, centering around referral of clients to available jobs, and available training and education resources. In addition to referrals, NESA's services include:

- referral follow-ups;
- career counselling;
- pre-employment supportive counselling;
- home visits;
- assistance with preparation of resumes, filling out of forms, typing, mailing, etc.;



Laurent Roy,  
Executive Director  
of NESA.

- advocacy services;
- determination of employment barriers for Natives (at present, 23 barriers have been identified);
- contacting employers, regarding employment opportunities;
- registration of job orders from employers;
- monitoring of the private and public sectors, to determine trends in economic activity, and in employment possibilities and opportunities.

During the 1988-89 fiscal year, NESA assisted in the job or training placement of 3,413 Natives, or fully 68% of its total of 5,021 clients. These placements included:

- 1,126 full-time, 246 part-time, and 1,171 temporary jobs;
- 130 education and 232 training placements;
- 143 clients who received stipends from government agencies in order to pursue adult upgrading and certification programs;
- 277 clients who received Basic Job Readiness Instruction, and after being interviewed by NESA counsellors and provided with resumes, found employment on their own initiative.

NESA provides these services, free of charge, through six offices that are located throughout the province, in Edmonton, Calgary, High Level, Hinton, Grand Centre and Lethbridge. These offices employ a total of 23 people.

NESA also has an active public relations program, and in the past year has centred this program upon the recent federal legislation involving the Employment Equity Act. This legislation is intended to increase employment opportunities for minorities, including Natives.



From its formation in 1973, under the auspices of the Metis Association of Alberta, and until 1981, NESA – then Native Outreach – came under the mandate of the federal government. Since 1981, NESA has received its major funding from the Career Development and Employment department of the provincial government. NESA also administers funding solicitation programs of its own.

For further information, you may contact the NESA office nearest you. In Edmonton, NESA is located at #301, 10603 – 107th Avenue (T5H 0W5), and also may be contacted by phoning 428-9350 (Toll-free RITE Line: 422-3484).

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# Inuvik Flourishes

by Heather Andrews

The Inuvialuit of the Western Arctic are getting into business in a big way. Since historic negotiations in 1985 resulted in the first northern Native land claim being settled, much of the \$78 million settlement with the federal government has been invested into

Foods, is becoming well-known for its processing of caribou and whale meat, and is branching out into wholesale as well as retail operations. The 600 Metis and Dene people living in the area are hoping their land claims, too, will be settled soon.

Inuvik is a relatively new town, having been established in 1955 when the federal government selected the site for a new base of administration. The older settlement at Aklavik had experienced repeated problems with flooding and erosion and was no longer suitable.

The Native people, who have hunted and fished in the area for years, are active in Inuvik town life. As well as their own businesses, they are involved in the oil and gas industry, transportation, government and tourism. Trapping, fishing and hunting, as well as arts and crafts, are traditional employment options. Hand-made parkas from Inuvik are becoming well-known throughout the country.

The town is serviced by air from Edmonton and Yellowknife, and by the Dempster Highway which joins up with the Klondike Highway near Dawson City. Inuvik is a main base for oil and gas exploration, especially Beaufort Sea operations. The fully modern town enjoys services such as dentists, lawyers, construction trades, bus, ambulance and all retail outlets. The diversity of ethnic backgrounds is evidenced by the four languages spoken - Loucheux, Slavey, English and Inuvialuktun.

Employment opportunities are excellent, tourism is a growing industry, and educational services are expanding, including a campus of the Arctic College.

The outlook looks good for Inuvik - truly a little town with a big future.



the local economy.

Inuvik, the area's biggest settlement, has a population of 4000, of which 800 are Inuvialuit. Native-operated taxi companies, grocery stores and real estate ventures are just a few businesses resulting from settlement of the hard-fought-for claim. One, Ulu

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# CLARK SUPPORTS TRAPPING INDUSTRY

The following are excerpts from a recent speech given by External Affairs Minister Joe Clark to the Alberta Trappers Association in Whitecourt.

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If there is one industry you might think would be isolated from world events, it is the fur and trapping industry. You work in the wilds, in the remote parts of our country, often alone. Yet the hard reality is that very few Canadian industries are affected more by foreign events than trapping and fur. Decisions in other countries pose a direct and serious threat to your livelihood, and to the traditions and the principles which you embody. I am honoured to have the opportunity to speak to you about how we face and fight

that threat. We will do that together - as we have over the last several years - but we meet in the knowledge that the threat is real, and that we will have to continue to be imaginative and united if we are to save your livelihood.

The threat is based on the sentiment - largely in Europe, but not exclusively there - that your industry is cruel, and that it breaks the balance of nature.

Ironically, our strongest argument may be precisely that your industry and your activities respect and protect the balance in nature - that, in fact, you are a model of the balance between man and nature, the economy and the environment, that is becoming so important to people everywhere...

You know the importance of the fur trapping industry to Canada:

- An industry worth up to \$1 billion;
- 70,000 Canadians earning some income from trapping and 20,000 earning a substantial living;
- 50,000 aboriginal Canadians relying on this traditional way of life....

It is the commissions and council of ministers of the European Parliament which are key to the legislation process.

That is what happened in 1988. The environment committee of the European Parliament considered a report which one of its own members - a British MP - had prepared arguing that fur imports should be banned from countries which permit the leg-hold trap. It also proposed that all imported fur be labelled if it came from animals found to be commonly caught in the leg-hold trap.

During the debate over these proposals, the Fur Institute of Canada - which we are proud to support and in which you are such active participants - together with Indigenous Survival International - mounted a strong campaign using the simplest and strongest weapon of all, the truth. The truth about how trapping is done in Canada. And how harmful a ban would be for our trapping communities. As a result, the report was modified in ways which met your interests - for example by proposing the adoption of international humane trapping standards.

But it still contained a proposal to label fur imported from countries which had not yet banned the leg-hold trap and/or adopted internationally humane standards. This resolution was signed by enough members to be passed.

Continued on page 31



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# Native Professionals Needed for Federal Public Service

by Brian Savage

Opportunities for employment with the federal government are now "market-driven," according to Mike Martin, Resourcing Officer for the Public Service Commission of Canada.

Martin warns that Native professionals are ignoring the scientific field, an area where "Natives are traditionally very weak," and concentrating still in the areas of social development. This area includes social workers, teachers and counsellors.

In part, according to Martin, this is because there was always good employment opportunities with the bands for those qualified, but they will reach a saturation point and a surplus will start to build.

Martin notes that openings in the technology field are expanding and "will dictate the future growth of job opportunities in the Public Service. A partial list of occupations in this area include health sciences, com-

puter sciences, agriculture, accountants, environmental sciences, forestry and engineering.

For those whose backgrounds might have some shortcomings, there is an incentive program to help make up for their deficiency. This program is geared to Natives, women in non-traditional occupations, visible minorities and the disabled.

"This is a very limited program," cautions Martin. "A lot of departments don't use it because they don't need incentives to use minorities. As well, more and more Native candidates are presenting themselves in competitions with no problem. "This is a reflection, according to Martin, that more Natives are "better educated" than ever before.

Martin notes that the incentive program is not a "proactive program," its funds for this fiscal year are already used up. "Basically," says Martin, "the opportunity has to

materialize first, then the person has to compete for it, and then, if it's necessary, we'll look at the incentive program to assist."

Times change, Martin notes, and the "traditional role models such as teachers" that Natives followed are not being hired by the government any more, but by the bands. This is due to "devolution in health and education services. The government is not hiring counsellors any more, there's a surplus. The greater percentage of opportunities in this economy-driven society, combined with the downgrading exercise of the government in the last five years and the recession" will, predicts Martin, see 60 percent of the federal jobs be technically oriented in the near future.

It is a trend that Native candidates must realize and adjust to if they hope to be successful in securing a place for themselves not just in the federal public service but in Canadian society as well.

## CLARK SUPPORTS TRAPPING INDUSTRY

Continued from Page 30

That is where the commission kicked in. The commission - even though it is composed of civil servants - can't ignore political sentiment. So on April 28 this year it proposed that legislation be passed which, in 1996, would ban the import of fur from eight wild species unless it could be demonstrated that the leg-hold trap was not being used or that internationally agreed humane standards were being employed. It is important to note that they adopted the provision regarding fur labelling.

This proposal can return to the Parliament, as early as this September, for comments. The commission can listen to this advice if it chooses. So we still have a job to do.

As a result, I took the opportunity presented by the recent visit of a group of European parliamentarians to stress our stake in the fur issue. Before leaving Canada, this group issued a declaration which recognized the importance of trapping for the service and dignity of the indigenous peoples of Canada. The group also noted improvements which have been made in the trapping methods in Canada.

This group will now report to the European Parliament, and I hope its visit to Canada proves useful to our common cause...

In the meantime, we must continue to work for realistic and proper international trapping standards. I think this is the key to success.

The research we are supporting at Vegreville is here. So too are our vigorous efforts in the International Organization for Standardization. What type of traps will ultimately be approved is still up in the air. However, it is possible to view the 1996 deadline not as a potential closing of a market, but as a market opportunity. For example, beaver is one of the eight species listed. If Canadian produc-

ers can meet the trap requirements by '96 and our major competitors in the U.S.A. cannot, one can imagine a doubling or tripling of the prices for the beaver available...

Of course, the European market is not the only one. The U.S. market for skins and garments is larger (\$195 million versus \$103 million last year). And auctions show that the future U.S. market may be healthier than the European one.

You know our great country in large measures owes its origins to the fur industry. Canadians are taught this in school. It is part of our heritage.

What Canadians - and others abroad - must continue to be taught is that this is a living heritage. That tens of thousands of Northern Canadians continue to rely on this renewable resource. And that in many ways, responsible trappers are some of the first, true conservationists.

...You help keep nature in balance. You combine economic and environmental goals. That case, coupled with humane trapping, can save this industry. But we will have to be persuasive, and I look forward to continuing to work closely with you.

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## The Global Vision of First Nations Artists

### 1990 EXTENSION CALENDAR PREVIEWED

The 1990 Catholic Church Extension Society of Canada calendar, now available, will reproduce 15 extraordinary paintings by a national team of Canadian First Nations artists—one third of the collection "Native Life, Native Art: A Global Village Presentation". The collection's history is as interesting as the images themselves, beginning with the efforts of members of the Alderville, Ontario reserve community of Mississauga Ojibways and taking us to Africa and beyond. It is the story of how Alderville artist Rick Beaver and his Native artist colleagues from across Canada forged a vision of the links that bind us all.

\*\*\*

Canada's High Commissioner to Kenya, Raynell Andreychuk, beamed down from her podium to urge her audience of some four dozen African environmental ministers to consider Canada's latest gift to their troubled continent.

"For two years now, dozens of Canadian First Nations artists have been trying to reach out to your suffering people through their art," explained Andreychuk, as colourful images danced off the normally sombre walls of a conference room in Nairobi's United Nations complex. She introduced a tall, thin man in a well-tailored blue suit as Rick Beaver, the 36-year-old Ojibway who for two years had worked to bring off the exhibition.

"Many Canadians have made efforts to stay involved with the African crisis. But this is different. These artists are trying to tune into you through the spirit and techniques of their own traditions. They are making all of us realize how much we have to lose when your lives are at risk."

As the long, long line of ministers came closer to the painting, weary faces turned to delight. To their amazement, each painting celebrated village life in a different African country. The First Nations artists



Canada had somehow picked up on the central notion of their own thinking: to begin with the village and recognize that within each community there would be human beings of distinct history and ways, all of whom would come to the notion of change in different ways.

The line quickly became chaotic. The Guinea-Bissau minister wanted the Mali minister to admire Jane Ash Poitras' rendition of his country. The Ghanaian minister wanted everyone to know that there were two images exhibited in honour of her country. In the midst of the friendly bedlam, the minister from Algeria took Rick Beaver's arm. "If the world could receive your message, they would understand our task and I am sure we would proceed much faster."

\*\*\*

Late in 1984, Africa "happened" to Rick Beaver. His offer to help a twinning group in Toronto with a painting to promote its "twinning" village of Gode, Ethiopia, led to a two-year commitment to generate a painting for every country in Africa. Beaver was convinced that the best way to "imagine" the goal of the twinning movement would be through Canadian First Nations art, since the artists could provide a point of appreciation for traditions thousands of kilometres away

### 1990 CALENDAR COVER ARTIST:

Zoe Wood-Salomon is an Ojibwa-Ojibway born on the Wikwemikong Reserve on Manitoulin Island in 1954. She paints in the traditional Woodland style, reflecting the legends of her heritage, but her personal spiritual odyssey as a Christian is also central to her work. Her painting, chosen as the cover of the 1990 Extension Calendar, is dedicated to Burkino Faso: "Together as One People" — with the following comments: "Our drums, though far from each other, beat together as we join as one people in spirit, song and dance to celebrate the new generation — our children — who will reach out to one another, sharing wisdom, knowledge, understanding, honour, humility and friendship."

in Africa.

"From a First Nations village in Canada to an African village — seemed to me to be very direct," Beaver once told a group of university students. "I only know how to work with individuals, because that's what's possible. It's appropriate to do simple, achievable things rather than to attempt the impossible."

For the average successful artist, one donation to a good cause is more than enough. For Beaver, the first venture only emphasized his need to communicate what he was thinking. The more Beaver talked, the more he engaged the interest of others. Soon artist friends Maxine Noel, Erwin Printup and the late Cecil Youngfox had also unveiled official twinning paintings for villages in African countries. Norval Morrisseau, the official godfather of the First Nations art movement, performed a special sweetgrass ceremony for the people of Lesotho at Youngfox's unveiling of "The Wampum Pledge" poster.

When the progress of the twinning movement did not keep up with the interest of the artists, a travelling exhibition — "Native Life, Native Art" — was born. For months, Beaver devoted several hours a day to phoning artists all over the country. He took to the microphone in schools and in churches. The Alderville

community swung behind him, holding a series of dances to cover the initial costs of putting the art show on the road. His father, John Beaver, a wealthy energy consultant and former chief of Alderville, introduced Rick to potential corporate sponsors. Most of those doors remained closed — it seemed difficult to many non-Natives to understand the notion of First Nations Canadians attempting to alleviate the suffering of others. The harder it became, the more Beaver seemed to be opening up new avenues of awareness for himself. "I am as aware as anyone of the difficulties — the roots of cynicism that prevent initiative. The real world, as some people call it, is a source of cynicism. It is also the cure. Every change has a focused beginning whereby one comes to terms with the real world and begins to negotiate a way through."

Although Africa is the subject of the paintings, they contain echoes and symbols of Canada's indigenous peoples, thus evoking international spiritual links. The exhibition made its first stops in Perth, Toronto, London, Thunder Bay, Ontario, and finally the important and very appropriate 1986 international debut in Nairobi.

"We began with indigenous peoples' creative efforts," Beaver told the crowd of distin-

guished African men and women of science and politics in Nairobi. "The importance of the land to the art comes through in the paintings in many, many ways. We've got past the symbolism of the land to an actual experience."

\*\*\*

The notion of mutual benefit central to the artists' vision begins with understanding cultural differences and the opportunities for everyone that exist in these differences. The exhibition has turned out to be helpful to Canadian education professionals involved in the challenge of multiculturalism in the school system. The artistic reflections of one indigenous people on the cultures and achievements of others provide a starting point for those teaching about the rich backgrounds of Canada's newcomers.

All of this flows from Rick Beaver's original vision — and like the progeny of the human kind, it continues in its adolescence to have a program of its own. Shortly after the Nairobi conference, Beaver and his family prepared for a long-awaited move to the Gulf Islands in British Columbia and he bade farewell to the art project. It was a sad moment, as if suddenly no one could convince him that he had done enough, that he had started a book with no ending, only new chapters.

But just a few months later, the exhibition opened at the Bank of Hong Kong in Vancouver. This time the occasion was the Commonwealth Conference for Heads of State and two more paintings were unveiled, for Zimbabwe and Kenya, both Commonwealth countries.

The 1990 Catholic Extension Society calendar features the First Nations artists' project in support of this major statement about the contribution Canada's First Nations make to universal understanding and peace.

\*\*\*

Contributors to the "Native Life, Native Art" Travelling Exhibition include: Rick Beaver, Conrad Bobiwash, Laurie Calder, Joane Cardinal-Schubert, Mireille Coultin, Blake Debassige, Bill Helt, Janet Kaponecin, Clifford Maracle, Percy McLeod, Gerald McMaster, Bart Meekis, R. Gary Miller, Norval Morrisseau, Glen Nipshank, Maxine Noel, Leonard Paul, David Ruben Pitoukoun, Ferguson Plain, Jane Ash Poitras, Bill Powless, Erwin Printup, Tracy Restoule, David Williams, Zoe Wood-Salomon, Cecil Youngfox.

The 1990 Calendar is now available. Send \$7 per copy, ordered to Extension Calendars, Suite 101, 67 Bond Street, Toronto, Ontario M5B 1X5.

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# CHIEFS PLEDGE SOLIDARITY

by Brian Savage

Lubicon Chief Bernard Ominayak has gained significant backing for a mutual defence pact with other Canadian and American Indian Bands. From the Haidas in B.C. to the Innu of Labrador, the agreement, entitled Treaty Alliance of North American Aboriginal Nations, has struck a responsive chord for many tribes.

In Alberta, other signatories of the agreement included Chief Chuck Beaver of the Bigstone Cree, Chief Roy Whitney of the Sarcees who are presently engaged in a struggle over military exercises on their reserve, and Victor Buffalo, Chief of the Samson band. This brings over 8,000 Natives into the agreement from Alberta alone.

Many other tribes, according to Bernard Ominayak, who created the Treaty, have expressed interest in it and have promised to sign. This includes American bands as well.

Ominayak states that the treaty, which calls for all the bands to come to the aid of another if their territory or security is threatened, is needed by Natives in order to counteract the massive force of the federal government.

Some of the tribes which have signed the agreement include the Innu of Labrador—represented by their Chief, Daniel Ashini—who have been engaged for over a year in protesting military flights over their lands, and the Cree of Quebec, whose frustration with the Federal and Provincial governments has increased. Grand Chief Matthew Coon-Come signed for his tribe whose concerns include new hydro projects which will flood parts of their land.

The agreement, announced at the yearly gathering of the Assembly of First Nations, comes at a time when relations between governments and Native people seem to be slipping to new lows.



Chiefs Victor Buffalo, Roy Whitney, and Chuckie Beaver join Bernard Ominayak and 11 other Chiefs in signing the Native Defence Treaty

—Photo by Dave Moser

The agreement includes joint protests over the actions of the Federal government to the United Nations. Recently United Nations human rights advocate Miguel Alfonso Martinez travelled to Onion Lake, Saskatchewan, to confer with Saskatchewan and Alberta tribes for four days before returning to New York.

The Cuban diplomat, conducting a three

year study on indigenous peoples' rights and treatment around the world, heard testimony of the abuse of Treaty 6, signed in 1876. Many Indians stated that the Federal government had failed in its promise to provide adequately in areas such as education, hunting, land claims, and health concerns. All items guaranteed 'for as long as the sun shines and the water flows.'

# Talks Begin But Sarcee Blockade Remains

by Dale Stelter

On June 30, the Sarcee Indians blockaded the Weaselhead Bridge, over the Elbow River, claiming that the Department of National Defence has not removed spent and unexploded shells from reserve land no longer used for training purposes.

Weaselhead Bridge is located near the southwest city limits of Calgary, and four kilometers west of the Harvey Barracks of the Canadian Forces Base Calgary. The Sarcees have blocked the bridge with truckloads of gravel.

The blockade prevents access by the army to approximately 3,200 hectares of reserve land presently used for training, leased by the army in a 1985 agreement.

The army was required to clean and rehabilitate an adjacent 1,520 hectares of land that was returned to the Sarcees after having been leased for training purposes from 1913 to 1981.

However, Captain Brian Lloyd, a retired British munitions expert hired by the Sarcees,

has said that he has found live and spent shells—including shrapnel—on the land that was supposed to have been cleaned up.



As well, Captain Lloyd said that in 1987, a Canadian soldier struck three live shells with his shovel while digging a shallow trench on that land. The shells were later detonated.

The Sarcees have indicated that they have exhausted all other methods of appeal to have their land cleaned up. However, the land obviously cannot be considered for use for economic development or housing, even though the Sarcees are feeling the pressures of growing population on the reserve.

More than a week after the blockade was set up, Defence Minister Bill McKnight met

with Sarcee Chief Roy Whitney, at Red Deer Lake, south of the Sarcee Reserve. Following the meeting, it was announced that a three-person committee—comprised of a Sarcee member, a representative from the Department of National Defence, and a mediator—had been established to negotiate an agreement between the two sides.

Although Chief Whitney was optimistic about the negotiations he stood firm in his resolve that the blockade remain until an agreement is reached.



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## NEWS BRIEFS

### BLACKFOOT RECLAIM LAND

The Blackfoot Indian Band has initiated court action to reclaim a portion of land in Canada's Banff National Park. The Band claims that its 1877 treaty specified that the almost 69 square kilometer parcel of land was reserved for timber cutting by the Blackfoot.

Although the Band surrendered timber rights some 16 years after signing the treaty, they claim to have never relinquished property or resource rights.

\*\*\*\*\*

### ERASMUS HONOURED

George Erasmus, National Chief of the Assembly of First Nations, was awarded an honorary Law Degree from the Queens University. He was honoured for his "consistent leadership and statesmanship during the process of constitutional reform in Canada and in the promotion of the idea of economic and social justice for Canada's entire Native Population."

\*\*\*\*\*

### NATIVES FIGHT FORESTRY PROJECTS

Bigstone Band Chief Charles Beaver announced that Treaty 8 Chiefs are committed to stopping the forestry projects in their region. The Bands have joined with the Friends of the North in requesting that the pulp-mill projects be postponed until the federal government completes environmental impact assessments.

He claims that the federal government should become involved because Indian land will be affected by the development.

\*\*\*\*\*

### SARCEE REGAIN SACRED BUNDLE

The Sarcee Indian Band has regained a sacred bundle from the Canadian Museum of Civilization in Hull. The bundle had been sold to an anthropologist in 1921 by a member of the Starlight family. The sacred bundle will be turned over to the great grandson of its last owner for use in tribal ceremonies.

The American Museum of Natural History recently refused to relinquish a sacred medicine bundle to Jim Thunder who ran from Edmonton to New York in its quest.

\*\*\*\*\*

### TORNADO DAMAGES RESERVE

Tornados struck west-central Saskatchewan in early July damaging homes and crops and sending people to hospital. The Poundmaker Indian Reserve suffered the most, estimating \$1 million in damages. A number of band members were hurt and 70 out of 100 homes were affected.



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# Chiefs Question Cadieux's Intents

by Brian Savage

One can only wonder what the federal government is trying to do.

In June Indian Affairs Minister Pierre Cadieux clashed with Ontario Chiefs over the education cutbacks. In July, the same minister travelled to Quebec for the Assembly of First Nations.

Quite bluntly, the chairman of the Assembly, Wallace Labillos, told the Minister, "I have not heard you say you will bring our concerns to the federal cabinet. I have not heard you say you will defend our interests." Nor will he.

The sooner Native people realize that Cadieux represents not them, but his government, the sooner they will see what they are facing.

Cadieux has announced that education is not a treaty right and capped education spending at \$130 million. He listened to the complaints of the 300 Chiefs at the Assembly, many of whom did not want him to attend, and then demanded that the media be kept out to avoid as much embarrassment as possible (his wish was denied) and after taking verbal blows from the likes of George Erasmus, he walked out of the proceedings, and said he was pleased with the way things went.

The thought of this government reviewing

the Indian Act is chilling, and yet according to Don Goodwin, an assistant deputy minister in Indian Affairs who addressed the Indian Assembly of Alberta in Hobbema, that is exactly what they are going to do.



Goodwin gave assurances that Indians would be consulted and have a say in the new legislation.

He did note, however, that there were no deadlines for consultation or bringing in the new legislation.

This is the same government that is trying to get Health and Welfare Canada to dump their responsibilities onto Indian bands who do not have the same amount of money and training. Yet this government sees such an action as a positive step. The traditional Tory process of gradual decline is in full force at Health and Welfare with layoffs and spending cuts and there is no commitment on the part of the federal government for training Indian bands to take over its role.

Again, traditional commitments are being eroded. How low can this government go? Earlier this year they tried to get Health and Welfare Canada to exclude prescriptions for baby formula from their coverage. After protests, they reinstated the coverage.

That's how low.

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by Brian Savage

The Indian tribes that signed Treaty Seven in 1877 were honoured this year by the organizers of the Calgary Stampede.

Events included the recreation of the Stampede Trail Ride, when the Natives would leave their reserves and ride into Calgary. This took the participating Natives, numbered about 100, right through the heart of Calgary to eventually arrive at Olympic Plaza for an official ceremony where the five tribes who signed the Treaty (the Blackfoot,

pede, called the assembled Natives "long-time friends" and said it was "a pleasure to honour" them.

The Natives were dressed in colourful traditional regalia, including headdresses and beaded animal skins.

The various tribal chiefs were appointed parade marshalls.

In light of the special acknowledgement of the Native contribution to the Stampede, and to Alberta's past, more activities and displays were presented at the Indian Village to reflect the heritage of the past and the contemporary lifestyle of the Indian bands.

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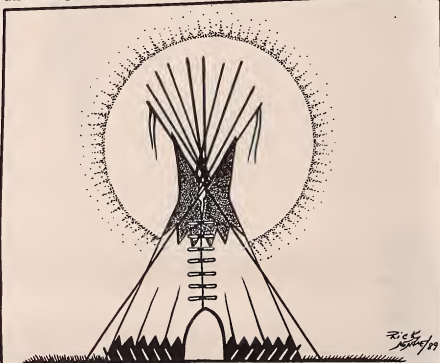
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A very special part of the Native heritage is the Indian Village itself, 28 teepees arranged in a symbolic circle that reflects the mutual giving of the traditional Native lifestyle. Though lasting only 10 days, the spiritual coming-together that the Indian Village promotes is generally regarded as invaluable by those fortunate enough to have participated in it.

The Native Events Committee was set up to co-ordinate the celebration of the tribes. Activities they scheduled included a Native rodeo, an Aboriginal Film Festival, Native displays, artifacts, handicrafts, examples of Native cooking, and various competition pow wows for over \$20,000 in prize money were staged.

Only one moment of controversy arose and that was Calgary Mayor Don Hartman's comment on the CBC radio that a delay in the opening ceremonies at the Indian Village was due to Natives running on "Indian time."

Hartman later apologized for making the remark.

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# Pow Wow

## The Perfect Shelter - the Tipi

by Heather Andrews

This summer, as we attend Pow Wows and Potlatches around the country, we should cast a critical eye on that most ingenious means of housing ever invented - the tipi. The whole apparatus could be assembled in 15 minutes. It kept its occupants cool in summer and warm in winter. The means of preparing the hides allowed light to shine through, although the winter tipis had an extra lining for warmth which also served to provide privacy from shadows on the walls. With a small fire for heat and cooking, the smoke vented through the flap in the top, it was quite comfortable.

Tipis were constructed of 12 to 14 hides from buffalo killed in the early summer when the winter fur was gone. Cree, Cheyenne, Blackfoot, Dakota and Crow Indian people found this portable shelter ideal for their lifestyle as wanderers and hunters.

After tanning the hides, they were cut and sewn together. They were stretched

would work together to erect their homes, helping each other rest the long poles into place. Holes were often dug in the ground in which some poles rested for extra security, and wooden pegs were used to anchor the hides. Each tipi had its own place within the circle, which it retained through countless moves, with the chief's lodgings usually occupying the centre position.

Inside the tipi, an altar was prepared for each individual family's worship, where offerings of sweet grass and cedar incense would be given, carried from the earth by the poles reaching up into the sky. Visits from guests were opened with prayer. Furs and hide beds lay neatly about; back rests made from willow rods allowed members to sit in comfort. Nearby were storage boxes, called parfleches, and decorations included paintings, beaded stripes and feathers on the walls. The fireplace was the centre of the home.



tightly around a frame of 20 foot poles, usually 14 or 15, three or four of which were first tied together for a foundation. Two poles were left on the outside, attached to flaps which adjusted for closing, in the event of bad weather.

The tipi was cone-shaped, a feature which shed rain and did not allow the wind to blow directly in on the family inside. The essentially tight-fitting cover was graceful, attractive and elegant. The women took great pride in the furnishings inside, and they enjoyed healthy competition with one another for well-run households and pleasant looking tipis. Some tribes painted the outside of tipis, the scene usually telling a story of the painter's life, or a long journey or battle. Often sacred images were present in the decorations - sun, moon, eagle, buffalo tracks, etc.

The door of the shelter generally faced east to catch the morning sun, and the back was fashioned higher to prevent winds from the north and west from blowing in. Women

and men sat to the right upon entering. The host was the last to take food, urging leftovers to be taken home by his guests.

It usually took the knowledge of an older woman to get the hides cut and sewn so they'd hang properly. The women's role was recognized as being so important to the survival of the tribe that they were considered owners of the tipis.

Fortunately, some of the young women of today are interested in keeping this art alive and learning from their grandmothers the skills needed to build tipis so we can still see them today.

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\* The Beaver Lake Band will be having its pow wow celebrations on August 4 - 6. Activities include a fish fry, fireworks and a talent show with an all-day jam session. An open air dance will be held every night. Any questions? Call (403) 623-4549.

\* The Blackfoot Band will be holding its competition pow wow in dancing and drumming August 4 - 6. The festival will include



Summers back! time to hit the powwow trail.

a golf tournament on the weekend. Call (403) 264-7250 for information.

\* The Paul Band will be holding its 3rd Annual Pow Wow Competition on August 4 - 6, with M. C. Eric Robinson. The Men's and Ladies Fastball Tournament will be open to all teams. Thinking of entering? Call (403) 428-0188.

\* Peigan Nation's Indian Days will be August 4 - 7, Brockett, Alberta. Events include a rodeo, golf tournament, pow wow and fastball or slowpitch tournaments. Call (403) 965-3940, for scheduling of events.

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\* Lac La Biche Pow Wow and Fish Derby will be held August 4 - 7.

\* First Peoples Day will be held on August 5 in Saskatoon, Sask. showcasing Native and Metis heritage. Phone (306) 665-1989 for details.

\* The Indian Country Tourist Association is sponsoring "Cultural Festival '89" on Aug. 5 - 9 in High River, AB. Call (403) 248-7970.

\* First Northpeace Pow wow will be in Fort Vermilion on Aug 6 & 7. The event is sponsored by Mountain People's Cultural Society (403) 927-4470.

\* The Lesser Slave Lake Indian Regional Council is hosting a Pow wow and Sports Days on August 11-13 in Driftpile, AB. The event features dancing, singing and drumming competitions. Call Fred (403) 355-3868 for information.

\* The Ermineskin Band Canadian and American Celebration and Indian Dancing contests will be held August 11 - 13 Hobbema, Alberta. Events include a local Princess Contest and a Hand Game Tournament. For information call Maurice (403) 585-3741.



The Modern "Camper".

\* The Sunchild Band is holding its 2nd Annual Competition Pow Wow on August 11 - 13 at the Sunchild Reserve. For details call Douglas (403) 989-3740.

\* The Prince Albert Indian and Metis Friendship Centre is sponsoring a Pow Wow on August 15 - 17 in Prince Albert, Saskatchewan. Contact Brenda for details (306) 764-3431.

\* On August 26 and 27, the Grouard Band will be having its Kapown Picnic Days. Call (403) 751-3921, for more information.

\* The Kehewin Band will be holding its pow wow on August 25 - 27. Their rodeo will be held on the Saturday and Sunday. Call (403) 826-3333 for more information.

\* The Strathcona Archaeological Centre is holding an Indian Summer Festival on August 27 in Edmonton. Phone (403) 427-9487 for information.

\* The Alberta Indian Arts and Crafts Society is holding its Annual Alberta Native Art Festival on the Front Gallery, 12302 Jasper Avenue through to September 2, Tuesday through Saturday, 10:00 a.m. - 5:00 p.m.

\* The Alexander Mackenzie Bicentennial Expedition runs through until late August. Call (403) 587-2054 or the toll free Arctic Hotline 1-800-661-0788.

\* The Indian Summer World Festival of Aboriginal Motion Pictures will be held September 20 - 24 in Pincher Creek, Alberta. Write 2800 Pincher Creek, Alberta, or phone (403) 627-4813 for details.



# FILM REVIEWS

## Compelling, Entertaining Journey Pow Wow Highway

Directed by Jonathan Wacks; 1988

Review by Dale Stelter

At last, a movie with a strong Native message, intended for mainstream audiences. A movie highly acclaimed enough, in fact, to win an award for Best Picture at the 1988 United States Film Festival.

Although *Pow Wow Highway* delivers a number of messages to its audiences, it maintains a widely-based appeal by alternating back and forth between drama and comedy. The two main themes of the movie centre around the struggles by Natives to retain their heritage and culture, and to resist domination by white society.

The film begins on the Northern Cheyenne Reservation, at Lame Deer, Montana. We meet easy-going Philbert Bono (played by Gary Farmer, from the Sic Nations Reserve near Brantford, Ontario), a 300-pound Cheyenne who want to learn about the old ways. He buys a tattered and worn-out 1964 Buick, and calls it "Protector, the War Pony."



away from the reserve by arresting his sister, in Santa Fe, New Mexico, after planting marijuana in her car. Buddy talks Philbert into going to Santa Fe with him, and the journey down the Pow Wow Highway begins.

The images that we see along the way vary from subtle to not-so-subtle. For example, there is a brief scene of Philbert and Buddy passing by Mount Rushmore, with George Washington's countenance smiling benignly down upon them.

Later on, Philbert tells an old legend while, in the background, a power plant belches smoke and fumes into the air.

Although Philbert and Buddy start out headed for Santa Fe, they take a few detours. While Buddy sleeps, Philbert heads the car for South Dakota. There, he climbs a small sacred mountain, and also has a spiritual vision.

Philbert's next stop is a pow wow. It is here that we start seeing a change in Buddy, who up until now has disdainfully dismissed anything to do with traditional culture or values. In fact, Buddy takes part in the dancing at the pow wow.



We also meet Buddy Red Bow (A. Martinez), who is intense and political, and opposed to the development of a mine on the reserve. Buddy doesn't mince any words when, for example, he tells the mine representative that "This ain't the American Dream we're living. This here is the Third World."

However, federal agents try to lure Buddy

Eventually the pair make it to Santa Fe, and Philbert comes out of the escapade understanding that the present-day realities of Natives also deserve a hard look.

The movie elicits a wide range of emotions from its audiences, taking them from rivetted silence and smoldering anger to applause and uproarious laughter.

*Pow Wow Highway* is based on a novel by David Seals, and was produced by former-Beatle George Harrison's *Handmade Films*, on a slim and trim - but obviously effective - \$3.5 million budget. The soundtrack features songs contributed by Canadian singer-songwriter Robbie Robertson.



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by  
Everett Lambert  
After chipping himself a flake of the precious quartzite rock, the warrior butchered and then fleshed the hide of a bison. Upon completion, hands bloodied, taking a long breath of accomplishment, the prehistoric man stared out in a westerly direction along the banks of what is now known as the North Saskatchewan River.

This could very well have been the scene in the average day of one of Canada's first people some thousands of years ago. The site is now known as the Strathcona Science Park Archaeological Centre.

The Strathcona Centre, just east of the city, was once a centre for tool-making by aboriginal people who roamed Alberta's northern woodlands.

Today, it is a centre for those interested in learning how Native people of long

ago lived day to day. On a walk through the dig site, which

Alberta's prehistoric past.

As well as the archaeological dig site, visitors can stroll through the interpretive centre where other evidence

just off 17th Street, south of Highway 16, is open until Labour Day, with guided tours available throughout the summer. For further information call 427-9487.



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# Sports

## RELAY TEAM NEEDS SPONSORS

by Allan Beaver

The Seventh Annual Klondike Trail of '88 Road Relay will be held September 15 - 16 starting in Skagway, Alaska, and ending in Whitehorse, Yukon.

The course is approximately 109 miles (175 km) over gravel and paved roads passing through Alaska, British Columbia, and Yukon on the Klondike Highway. Elevations vary from sea level in Skagway, climbing to 2088 feet at the summit and gradually dipping to 2088 feet at the finish line on the bank of the Yukon river. It is divided into ten stages of varying distances with a minimum of six and a maximum of ten runners allowed per team.

Ralph Richard, recreation director for C.N.F.C., and team captain Allan Beaver, are working towards entering an all-native

team in this race. The team, going under the name, "Ten Little Indians," is in the process of seeking sponsorship to cover costs of the trip.

If your organization is interested in assisting the running club financially, contact Ralph Richard or Allan Beaver at 452-7811.



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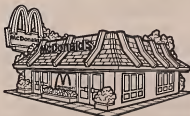
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# Enoch Expand Golf Course

by Heather Andrews

Indian Lakes Golf Course, located just a few miles west of Edmonton on the Enoch Indian Reserve, has begun building its second 18-hole golf course.

According to course manager Cec Armstrong, the second eighteen hole course currently under construction will be for tournaments only. "We are expecting 40,000 golfers this year," he states. "They come from all over - Florida, even a few from Japan," he adds. An exchange program with Japanese

tourists is in the process of negotiation.

Presently the course employs 46 of the 1000 residents of the Reserve. "Many people have to work off the reserve," Armstrong laments. "Maybe when we get the rest of the expansion completed, more folks can work right here at home." The only other business on the reserve, a convenience store/gas bar, is also benefitting from the increased flow of visitors. The reserve, which has a school for Grades One to Nine and day care facilities, is only 10 miles from Edmonton's western outskirts.

A church, Band offices, recreation grounds, gas station and convenience store, and a privately-operated trailer construction company complete the other buildings on the reserve.

One brief but enjoyable diversion in the summer at Enoch is the horse racing. For 31 days each year, thoroughbred, standard bred and quarter horses race at the Enoch track, with para-mutual betting.

The Enoch Recreation Grounds are also used for smaller, local activities. Slow-pitch ball tournaments often include pony rides, foot races, a horseshoe tournament and handicraft displays.

Another local event was the Native Friendship Centre Early Bird Golf Tournament held at the Indian Lakes Golf Course in May. A total of 68 golfers participated in various flights.

Enoch residents are enthusiastic about being part of the North American Indigenous Games to be held in July 1990. The first event of its kind to be held anywhere, the games will feature Indian, Inuit and Metis



talent; skill will be demonstrated in games, cultural entertainment, athletic competition, pow wows, rodeo events and dancing. Enoch will host the golfing events.

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TEEN BOYS			TEEN BOYS		
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BOYS			BOYS		
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GIRLS			GIRLS		
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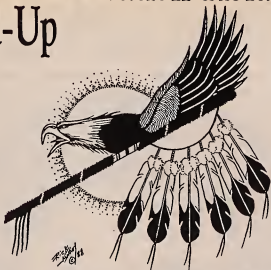
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# Drama Association Holds Wind-Up



by Dale Stelter

On Wednesday, June 21, the Inner City Drama Association (ICDA) wound up its season with a presentation of two plays. The first play was put on by a group of young Native people from the Boyle Street Co-op, and the second play was presented by students from the Ben Calf Robe School.

The plays were staged at the McCauley Boys and Girls' Club, and were co-sponsored by the ICDA and the Nechi Institute. The ICDA's season has also been put on with the co-operation of the Boyle Street Co-op.

Both of the plays had a rather unique approach, in that they were based on actual events from the actors' and actresses' own lives. With a bit of "dramatic license," these events were fitted together into cohesive and interesting plays.

The play by the Boyle Street Co-op group had another twist to it, in that the audience was encouraged to become involved in the play. This type of performance is called "forum" theatre.

In the play titled "Situation Critical," we follow a day in the life of the protagonist, a girl named Donna. It is not a particularly good day as, for example, Donna finds out that her boyfriend is going out with another girl. She becomes involved in a shoving match with the other girl, and then later on, Donna and a friend play a trick on the other girl in a clothing store, and everyone gets in trouble.

After the play was acted out, it was then re-enacted scene by scene, and the audience was asked to suggest ways in which Donna and the others could have handled the situations differently.

The actors and actresses in this play were Donna Gladue, Joanne Laroque, Morris Lumberjack, Sheldon Whitstone, and Stacy Willier. Marilyn Brighteyes provided assistance with script development.

The Ben Calf Robe School play was titled "Another Reserve," and labelled as an Indian soap opera. We find out that Mr. O., a teacher that Cookie and Christie (two students) do not particularly like, is actually Cookie's father. However, Cookie's mother, Martha, has a drinking problem, and does not offer Cookie much of a home life. As well, Cookie and Christie both like a boy named Cedric, who has only

two tickets to a Cyndi Lauper concert.

In the end, though, everything does work out. All three of the young people go to the concert, and Cookie and Christie decide to put aside their squabbling over Cedric's attention. After spending some time at the Nechi Institute, Martha comes home freed of her drinking problem. Shortly after her arrival back home, Mr. O. proposes to Martha - her answer won't be known until the next episode.

The actors and actresses taking part in this play were Tara Kappo, Lance Cardinal, Charity Gladue, and Joanne Gladue. Assistance with script development was provided by Floyd Ellison.

A number of directors, assistants, and consultants were involved in the development and presentation of the plays. These people included Lorna Thomas and Joe Cloutier, from the Inner City Drama Association, Brenda Daily, from the Nechi Institute, Floyd Pavel, a local actor and playwright, Rhonda Cardinal, Sylvia Cardinal, Phil McIntyre-Paul, and Jackie Fiala, from the Boyle Street Co-op.

The Inner City Drama Association is an organization offering after-school drama programs for children and teenagers living in the Boyle/McCauley area of Edmonton. The next programs are scheduled to start up in September.

For further information on Edmonton's Inner City Drama Association, contact Joe Cloutier, at 469-4322.

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## FILM REVIEW

# Film Features Poundmaker's Lodge Poundmaker's Lodge – A Healing Place

National Film Board:  
Written and Directed  
by Alanis Obomsawin  
1987; 29 minutes

Review by Dale Stelter

Too often, a person troubled by alcohol or drug abuse feels as if he or she has no one to turn to, nowhere to go. When this loneliness is combined with a sense of cultural alienation or dislocation, the results are even more devastating, on both the personal and social levels.

Thus, Poundmaker's Lodge, located in St. Albert, is a place where Natives suffering from alcohol and drug-related problems can go, to begin a healing process. At the Lodge, they will find support from their own people, and can renew their ties with their traditional values and beliefs.

The only requirement for entry to the Lodge is that the person must have been sober for the previous 48 hours. The stay normally lasts 30 days.

At the Lodge, the values of caring, sharing, and openness, and pride in one's heritage and culture, are emphasized. There are opportunities for participation in traditional rituals, such as the sweat lodge. When a person leaves the Lodge, he or she receives help in establishing contacts for continued support.

An important feature of *Poundmaker's Lodge – A Healing Place* is that it emphasizes the historical and sociological aspects of alcohol and drug abuse among Natives. The film shows how, from the time of the arrival of the white man, and right up to the present, Natives have been systematically stripped of their traditions, languages, religions and identities.

In this light, it is not difficult to see why alcohol and drugs become a means for blot-



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ting out what seems to be an insurmountable problem. Thus, the film underscores the fact that alcohol and drug abuse-related problems may often be rooted in social, cultural, and political origins, and cannot be viewed in exclusively personal terms.

*Poundmaker's Lodge – A Healing Place* contains interviews with several people at the Lodge, and the bare emotion and honesty

of these people adds substantially to the gripping intensity of the film.

Indeed, the film is a powerful one, with the tone set right at the beginning, in a quotation from Chief Poundmaker, the nineteenth-century Cree leader after whom the Lodge is named:

"We will come through this, like we have come through other troubles. There is a strength in us that we ourselves have not yet recognized, and one day we will find a place in the world for our people again."



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# National Film Board Encourages Native Involvement

by Dale Stelter

Since the early 1960s, with the first screening of *Circle of the Sun*, set in southern Alberta, the National Film Board has completed more than 130 films focussing on Native people and the issues that concern them.

In addition, Natives have become highly involved in the production of the films, and are being recognized for the positive

changing of public attitudes about child welfare, and in the shaping of child welfare policies and practices in Alberta.

**Poundmaker's Lodge: A Healing Place**, also written and directed by Alanis Obomsawin, and set at Poundmaker's Lodge—part of the Nechi Institute in St. Albert—is now bringing the message of spiritual renewal to Native people across Canada.

Indeed, as many of the films concerning Native people are available on video cassette, they are becoming increasingly available to Native communities, as well as to the general public, especially through the NFB's marketing program and through schools and libraries.

A regular program of screenings of Native films will take place, beginning September 6, at the NFB's North West Centre in Edmonton. The screenings will run until January of 1990, with the films being grouped under general topics such as "Aboriginal Rights, Land Claims, and Sovereignty," "Critical Issues in Native Community Life," "Cultural Resistance and Cultural Survival," "Women of the First Nations," "Ways of Seeing, Ways of Understanding," and "In Company with Nature."

A number of other films concerning Native people are currently under production. For example, Gil Cardinal is working on a documentary about traditional Native spirituality in prison. A film scheduled for completion later this year deals with the impact of uranium mining on the lives and lands of several Native communities from Ontario to the Northwest Territories.

A documentary on Douglas Cardinal, the Metis architect from Edmonton who designed the recently-opened Canadian Museum of Civilization, is also underway, and so is a film on Donald Marshall, the Nova Scotia Native who served eleven years in prison for a crime he didn't commit.

For further information on the National Film Board's Native films, contact Muriel Stanley-Venne, Marketing Officer at the North West Centre. The mailing address is: 120 Canada Place, 9700 Jasper Avenue, Edmonton, T5J 4C3. The phone number is 495-3012.



changes that their films bring about. For example, **Foster Child**, written and directed by Gil Cardinal, has had a significant impact on our perception of the rights of foster children.

As well, **Richard Cardinal: Cry From a Diary of a Metis Child**, written and directed by Alanis Obomsawin—the first Native writer/director hired by the NFB—was credited with assisting in the

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## BOOK REVIEW

# Captivating Biography of Stoney Chief The Song and the Silence

by Peter Jonker  
Lone Pine Publishing: 223 pages; \$9.95

Review by Dale Stelter

When you start this biography of Frank Kaquitts, also known as Sitting Wind, prepare yourself for an engrossing journey that spans many decades.

In a series of vignettes highlighting events and periods in Sitting Wind's life, author Peter Jonker has not only given us an immensely readable account of one man's life, but also a clear, vivid picture of the many ways in which Natives come up against an unyielding, often uncaring white culture.

Sitting Wind was born a Cree, in February of 1925, on the Hobbema Reserve. However, when his mother died while he was very young, Sitting Wind was adopted by his grandmother and step-grandfather, and raised as a Stoney, on the Morley Reserve.

For the first few years of his life, Sitting Wind learned about the traditional ways of living close to the land. However, after he entered the Morley Residential School, the white man's way of life was held up as the only way to live.

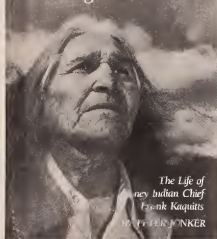
It was years later, after Sitting Wind had finished at the Residential School, that he was able to return to learning about the traditional skills, and the traditional way of life.

A series of chapters describes some of the events in Sitting Wind's life, including his army training during World War II (he never entered combat, due to an axe wound to his foot), his stint as a boxer, and his marriage to Kathleen Chiniquay.

During the 1950s, after Sitting Wind took up art, attended the Banff School of Fine Arts, and saw his paintings widely exhibited. During this time, he became friends with Peter and Catherine Whyte, who were very sympathetic and sensitive to the plight of the Natives. As Catherine said, "the very first thing is to respect your traditional culture. Don't be ashamed of it... In many ways it is far superior to the white man's culture."

Sitting Wind's tenure as the only Chief of all three Stoney Bands, during which he travelled to Ottawa and met with Pierre

## The Song and the Silence Sitting Wind



Trudeau and Jean Chretien, is detailed. So is his stint as an actor, playing Sitting Bull, alongside Paul Newman, in the movie *Buffalo Bill, Wild West Show*.

However, as Sitting Wind realizes, the story of Sitting Bull is being distorted from the story that was told to him, which had been handed down orally through generations. Thus, "It seems the director's approach is not to present history as it really happened."

*The Song and the Silence* is, in summary, one of those books which, as you reach the final chapter, leaves you wishing for at least a couple of hundred more pages to read.

Peter Jonker has worked with the Stoney Indians since 1976, and lived on the Morley Reserve for three years. In addition to writing, he is also involved in environmental consulting, photography, and is a playwright. His major interests include Native ways of living, and the issues that arise from clashes between cultures.

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# Indigenous People

## INDIGENOUS PEOPLES OF THE WORLD:

### The Australian Aborigines

by Dale Stelter

According to recent estimates, the first people to reach Australia did so approximately 50,000 years ago. These people of course, were the ancestors of the Australian Aborigines.

At that time, ocean levels were 75 to 90 meters lower than they are now, because a significant portion of ocean water was tied up in ice caps from the last of the Ice Ages. As a result, many land bridges were exposed, and some land masses so nearly joined that only narrow channels separated them.

In fact, what are now mainland Australia, Tasmania, and New Guinea were all one land mass, and the islands of Sumatra, Borneo and Java were joined to Asia. Thus, the largest channel of water in the region was perhaps only 150 kilometers across.

Consequently, the descendants of the Aborigines, who were living in south-east Asia, were able to migrate south and eventually reach the Australian continent. It then took thousands of more years for these original Australians to spread across the continent.

However, as the ice caps melted, the ocean levels rose again, and the Australian land mass was cut off. As a result of the long period of geographical isolation, the Aborigines developed their own distinctive physical features, and their own distinctive culture and traditions.

The Aborigines led a nomadic way of life, obtaining food from hunting, fishing, and gathering. However, as the climate of Australia grew increasingly warmer over time, the land became more and more inhospitable (until, at present, a significant portion of Australia is classified as desert).

Thus, the Aborigines developed an extremely thorough knowledge of the land upon which their survival depended. They developed unique types of tools and weapons, and became proficient at the use of brushfire in flushing out game. Their religious and spiritual beliefs were also closely tied to the land, and they developed a complex creation saga, in which life was created during a period referred to as "The Dreamtime."

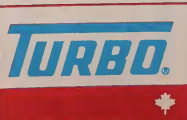


However, as has been the case with indigenous peoples of many lands, everything changed for the Aborigines with the arrival of the white man. From the arrival of the first settlers in 1788, the Aborigines saw their lands taken away from them, their populations decimated by the white man's diseases, their culture systematically ignored and trampled, and many of their people cast aside into poverty and despair.

Today, as in many countries, the original inhabitants of this land are mounting resistance, and striving for a distinctive place in modern society, and the recognition of their unique culture.

**Our Congratulations to everyone who is a part of the Alberta Native News. This the 5th Anniversary of publication is certainly a milestone in Native Communications!!**

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# MY BROTHERS FROM DOWN-UNDER

by William Singer III

It wasn't very hard to recognize the group; being Aboriginals from Australia they all possess that 'classic' native appearance.

"How ya doin', I'm Buddy Knox and this here's Steven Graham, and over there is Gene Knox." I introduced myself to them and told them I was from the media department

of the Native Counselling Services of Alberta.

I had an interesting afternoon with the guys, exchanging gags and backgrounds.

Actually there are two more guys, Roger Knox and Vic Simms, and together they make up the group 'Euraba', an aboriginal band from Australia. With the assistance of Native Counselling Services of Alberta, 'Euraba' toured various institutions throughout the province sharing their music and cultural background with the inmates and other social gatherings.

"You seem to have the same problem as us by having a large Native population in the jails," mentioned Buddy. He's right, in a sense I find myself no different from him; we both have the same feelings towards the more dominant society (that is, the white man) which is, I admit, a bit towards the negative side.

I answered him by saying "It's hard to determine why there is such a large population of Natives in the jails and institutions, but there are specific programs that deal with prevention and help for Natives."

"At Native Counselling Services our main goal is to get fair and equitable treatment in the legal justice system."

He commended us by saying that we have such a great organization, and that he hopes that some day "all" Natives won't get caught up in the legal system and that the Native incarceration rate will drop.

One thing I couldn't get over was their accent, and especially the *Crocodile Dundee* Hollywood epics.

"It's a joke," says Steve. "It's all Hollywood," adds Buddy. Why? "It's like your American Tarzan..." answered Steve.

"Well, I thought that Paul..."

"Croc" wouldn't last a week out in the bush..." says Gene. So now that I've gotten the picture; these guys are also being vic-

timized by the Hollywood 'let's stereotype Indians, Blacks and Aboriginals and make lots of money syndrome.'

All things weren't all that bad about *Crocodile Dundee*; as the guys admit - one part was good. "The land... the black people (aboriginals) don't own it, they belong to it!"

These words Buddy spoke are what the elders say about our land; way before the white man came "we belonged to it, it was given to us by the Great Spirit."

Steve basically agreed with Buddy, "but the thing is that they (the whiteman) stole it from us. It's just like you are the tourist and they (the whiteman) own the place. End of subject."

Our ways and values are very similar to the aboriginals of Australia and since the times are changing, the most important thing of all in culture is the language.

"Some speak it, mostly the older people (elders) and some don't speak it any more... A lot of the people are going to the old ways... but we can speak it," says Buddy. Losing your language is like losing your identity; be proud of who you are.

During our conversation, Buddy, Steve and Gene couldn't believe that they were here... in Alberta. So I then asked them the question about differences or similarities, aside from geological settings.

Steve answered and practically said it all. "The aboriginal Native people here - there's not much difference. It's like a mirror image, we're a lot alike."

As we carried on our conversations, I realized that I too do believe we're alike, we have the same social problems and it takes hard work and unity to be strong and push aside all negative factors in life. Once the bitterness has been smoothed out between aboriginal peoples and the white man's society, then the scales of equality will be balanced.

I was curious as to the name of the group; 'Euraba'... why?

"Euraba" means healing and what we are, that's the name of the group." Buddy being the band leader has been playing for about 6 years. He's on lead guitar. Steven (bass) has played for 4 years and Gene (drums) for 2 years. Roger Knox (guitar) is the leader of the group and Vic Simms is on vocals. Their music is mainly 50s, 60s and 70s with some traditional Australian songs included in their live sets. Some songs include an unusual looking instrument. "It's a didgeridoo," says Buddy. You blow into it and then exhale without stopping. The instrument is a hollow branch usually about 4 feet long. Once you attempt to "play" it, the sound is droning and it sounds pretty cool. (Note: you will hear it played at the beginning of *Crocodile Dundee Part 2*).

I really enjoyed the time that I spent with my new found brothers from Down Under. I hope our paths will cross again.



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## E. Pauline Johnson, Beloved Canadian Writer

by A. E. Moody

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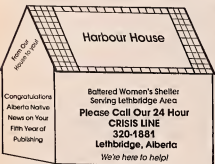
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Six Nations Reserve, not far from Brandon, in March, 1892. Her mother was English and her father Mohawk, Head Chief Onwanonsong (G. H. M. Johnson), of the Six Nations Reserve. Chiefswood is open to the public in Pauline's honour.

At the age of four, a friend of Pauline's father was making a trip to Brandon and asked if she would like some candy.

"Verses please," the little girl replied. Pauline received two years of home tutoring, three years at an Indian day school where she was looked upon as not being quite Indian and two years in the public school in Brandon where she was treated as an Indian.

Life at Chiefswood was very pleasant, the children canoed, rode ponies and played croquet. Three servants tended to their needs. The library was enormous and Pauline read the complete works of Shakespeare, Longfellow, Byron and others and she began to write at an early age.

Pauline's father died when she was a young woman; Chiefswood was rented out and the family moved to Brandon.

Submissions of Pauline's poetry were having limited success when she was invited by the Young Liberals Club to recite at an evening of Canadian Literature. She recited "A Cry From an Indian Wife." The applause was thunderous. The following morning the newspapers were filled with overwhelming praise and enthusiasm.

Her writing appeared in many Canadian, London, Paris and New York magazines and periodicals. Her poetry was printed in Canadian school readers and was read and recited by children for almost four generations. One of her most famous poems is *The Song My Paddle Sings*.

Using her Indian name Tekahionwake and wearing Indian costume she toured Canada and part of the United States, travelling by train and horse drawn carriage. She sailed to England and spent time in London, giving recitals in drawing

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## The Song My Paddle Sings

E. PAULINE JOHNSON

West wind, blow from your prairie nest  
Blow from the mountains, blow from the west.  
The sail is idle, the sailor too;  
O' wind of the west, we wait for you.

Blow, blow!  
I have wooed you so,  
But never a favour you bestow.  
You rock your cradle the hills between,  
But scorn to notice my white lateen.

I stow the sail, unship the mast:  
I wooed you long but my mooring's past;  
My paddle will hull you into rest.  
O' drowsy wind of the drowsy west,  
Sleep, sleep,  
By your mountain steep,  
Or down where the prairie grasses sweep!  
Now fold in slumber your laggard wings,  
For soft is the song my paddle sings.

August is laughing across the sky,  
Laughing while paddle, canoe and I,  
Drift, drift,  
Where the hills uplift  
On either side of the current swift.

The river rolls in its rocky bed;  
My paddle is plying its way ahead:  
Dip, dip,  
While the waters slip  
In foam as over their breast we slip.

And oh, the river runs swifter now;  
The eddies circle about my bow.  
Swirl, swirl!  
How the ripples curl  
In many a dangerous pool awhile!

And forward far the rapids roar,  
Fretting their margin for evermore.  
Dash, dash,  
With a mighty crash,  
They seethe, and boil, and bound, and splash.

Be strong O paddle! be brave, canoe!  
The reckless waves you must plunge into.  
Reel, reel,  
On your trembling keel,  
But never a fear my craft will feel.

We've race the rapid, we're far ahead!  
The river slips through its silent bed.  
Sway, sway,  
As the bubbles spray  
And fall in tinkling tunes away.

And up on the hills against the sky,  
A fir tree rocking its lullaby,  
Swings, swings,  
Its emerald wings,  
Swelling the song that my paddle sings.

Reprinted from *Flint and Feather: The Complete Poems of E. Pauline Johnson (Tekahionwake)* (Toronto: Hodder Staughton, 1931)

rooms of diplomats and nobility. Pauline loved the applause, recognition and bouquets. Reporters described her as 'turn of the century - fascinating; talented; magnificent platform recitalist and brilliant conversationalist'.

At the age of 35 she was at the height of her beauty; she became engaged; the

Continued on Page 51

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# Metis Women Sponsor Workshops

by Dale Stelter

The Women of the Metis Nation (WMN), incorporated as an organization in Alberta in 1988, is currently focussing upon two main projects.

One project is sponsoring workshops to define the needs of Metis women in Alberta.

To this end, WMN serves a range of purposes, from identifying and commenting on political issues, to providing resources and facilities for recreation, or arts and crafts.

The first of these workshops was held in February, in Edmonton, and three more will be held in the fall of this year.

The second project of the WMN is a Management Certificate Training Program, in

which Metis women who are unemployed, under-employed (that is, their skills are being under-utilized,) or at a standstill in their present job can learn business and management skills, through a credible training facility and practical application. For this program, the WMN is specifically targeting Metis women who are both experienced and capable.

The WMN is currently working with the Westerra Institute to develop the training segment of the program, and is also contacting companies who wish to be involved in the internship portion.

As the Management Certificate Training Program will be very individualized, the whole process of planning, preparing, and implementing each woman's training will, of course, be very time consuming. However, the end result will be that each woman will be able to advance in her chosen area.

A recent event staged by the WMN was the first annual Mother/Daughter Banquet, held on May 27, 1989, at the Forum Inn in Edmonton. The date of the banquet coincided with the first annual celebration of Metis Women's Day.

According to Muriel Stanley-Venne, president of the WMN, the purpose of the banquet was to provide Metis women - grandmothers, mothers, and daughters - with the opportunity to pay respect to their own heritage as Metis women.

Each of the twenty-four people who attended the banquet was encouraged to relate a part of their family history, or their views on Metis women. Of special importance were the stories told by the grandmothers, who possess rich stores of knowledge.

The banquet was a definite success, and the WMN is hoping to have an even larger attendance at next year's event.

The next regular meeting of the WMN will be held on August 17, at 5:00 p.m., at the residence of Georgina Letendre (489-0214).

For further information on the Women of the Metis Nation, you may write to: P. O. Box 818, Stony Plain, Alberta, T0E 2G0. Or, if you wish, you may call 473-9124 or 963-7351.

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## TAKAHIONWAKE

Continued from Previous Page

engagement was broken and she never married. She continued to tour and give recitals and finally, exhausted, she decided to devote her full time to writing and chose Vancouver for her home, where her health completely broke down. Her illness was diagnosed as cancer and she died on March 7, 1913.

Thousands wept for Tekahionwake, our beloved Canadian writer and recitalist. Her ashes were placed in Vancouver's Stanley Park. A simple stone with the word "Pauline" marks her grave and there she lies under ferns and wild flowers close to Siwash Rock.

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# Artistry in Beadwork - a Profile

by Corine Strickfaden

A shimmering veil of golden beads is the background for the delicate black and white butterfly that first caught my eye, as Diane Wood spread out her collection of handbeaded earrings on the floor of our sunny Bissell baby room.

Equally brilliant, a striking pair of earrings in rich blues, reds and turquoise that remind me of kachina dolls and Native dancers, compliment Diane's long black hair. I was being introduced to another aspect of Diane Wood, a Cree artist who lives

in our neighbourhood.

I met her kids first. Matthew, a mischievous five-year-old with long braids. Then later, Samson, a sturdy 7 month-old baby with a husky wrestler build. Already independent, he loves to jump. Diane, like many of the single moms, regularly leaves the boys at the Bissell Child Care as she goes about the business of buying more beads or visiting different places or people who buy her beautifully crafted jewelry.

Diane, a Cree from Goodfish Lake, came to Edmonton at 17 wanting to know about the city. Her first job was at the old bus depot. Often she worked two jobs, for example days at the Silk Hat and nights as a janitor at Edmonton Centre. Now, with the boys, she is unable to do this and, in what free time she has, she uses her creativity to produce native crafts. These range from leather shields, symbolically decorated, to a variety of beaded work.

Diane remembers her auntie making mukluks and earrings at Goodfish. But Diane didn't begin her own beadwork until she went to Native Counselling and took a course for Family Life improvement. It was then that beadwork caught her imagination and she began going in early, and finally every day, to continue beading. Her pride in her Cree background is obvious. On visiting her home, I saw many native works of art. On the kitchen table, her usual work place, were the beads and partially completed jewelry she loves to work on.

Diane started selling earrings in 1985, at first only to friends and interested people. Then a friend and she tried a table at the flea market, but found it not worthwhile. Other tables would cut prices toward the end of the day. Diane refused to do this, as she knew the real worth of her jewelry. Soon, she began to sell where she bought the beads. She phoned jewellers until she found a place she could trade jewelry for a display rack, and a place to buy jewelry holders.

Being an assertive lady, Diane started looking through the phone book for galleries that might carry her jewelry. She now has jewelry at Bear Claw Gallery, the Edmonton Art Gallery, the Provincial Museum, Northern Images and lately, the Snowbird Gallery. Northern Images has sent pieces of her work up north for possible sale there. Diane always sells at her own prices to shops and they resell at their price. She still sells to individuals and on occasion trades for other items. She also sells at the Farmers Market on 97th Street.

Diane continues to take the initiative. When participating in Native Awareness Week at Concordia College, she came upon a book, *Guide to Native Organizations*. She now personally visits the various government buildings associated with Native affairs and sells at these places - as well as at Bissell, of course, where I first met her.

Diane's beadwork is of high quality and considerable variety. Her earrings, necklaces, leather headbands, and lighter holders, she does by hand. Her barrettes and a commissioned project, a purse, are being done on a bead loom. Diane uses patterns for these designs but quickly adapts other ideas as she sees them. Her work includes porcupine quill, and now she will use a special Californian shell having recently seen it used in an earring design.



I asked Diane what parts of Native tradition were important to her. She tells how she uses sweetgrass for smudging her home and prays to the grandfathers about important things. Diane participates in the round dance, goes to pow wows and has helped a friend on the reserve prepare a feast of bannock, moosemeat and other foods for visitors. Then, according to tradition, the visitors ate first - afterward, the band members. Showing me some braided sweetgrass, Diane recounts receiving it from a Native person who gave her a ride when she was hitchhiking back from the reserve. Following custom, Diane gave him tobacco in thanks for the gift.

Diane would like to see her boys learn Cree, and will take them to pow wows and encourage them to dance. She is however, considering cutting Matthew's hair, as he is teased a lot at school.

Diane shows a lot of self discipline; she knows what she wants and where she's going. I asked if beadwork would be a part of her future, and she told me about an older native lady from Saskatchewan who owned a store in Clairview. This lady had suggested that if they both took a year of working beading projects, they could then travel from pow wow to pow wow selling jewelry. Although this didn't materialize because the lady became ill and left Edmonton, it is clear that Diane has stored this information at the back of her mind, for later use.

This young, optimistic Native woman dearly enjoys life and is proud of her heritage, her family and her artistic skills. We are proud to have such a positive and talented woman in the Boyle-McCauley neighbourhood.

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# Education

## Communities Renewed by Program

by Heather Andrews

An Edmonton-based treatment group is helping residents turn troubled communities into safe, happy, and healthy neighbourhoods. "Due to cultural upheaval, many members of communities have lost the ability to cope with everyday situations and relationships," says Barry Dunkley, Marketing Director for Life Skills Training Centre. "Often the resulting empty space has been filled with alcoholism, family violence, and feelings of indifference or helplessness."

Although the Centre's head offices are located at 10242-105 Street, workshops and seminars are completely portable and can be conducted at any location. "This approach is so much more desirable than the old way of sending people into the city for 28-day treatment, and having them return to their former way of life upon coming home."

Life Skills approaches the problem with various individual and group treatment programs. "Eventually self-esteem returns and brings with it changes in attitudes and beliefs," Dunkley says, "and the entire group experiences behavioural change. The transformation is brought about by the community working together with the Band Chief, and the Council, to develop solutions to the problems, and then placing support services in the neighbourhood as a continuing program. "We give a lot of support and training to the staff on the Reserve or Settlement too," Dunkley says. "As well, we are in close touch with other agencies such as educational authorities, and initiate programs together, all in the people's own cultural setting."

Recently in one community where the Centre had conducted a series of workshops, a major accomplishment was the return of 10 young men from a successful hunt. After spending several days in the bush, hunting and enjoying nature, the men proudly presented the meat to the elders. This not only represented worthwhile activity, but a return to traditional ways as well.

Life Skills has other areas of expertise too. The original program, which began in 1972 from a one-bedroom apartment in Edmonton following a successful experimental pilot phase, has grown to include a variety of courses such as the Job Readiness Program which students attend for four months. During this time studies include managing a family while working, being more effective on the job, and developing abilities as a

person. As well, individuals can attend sessions in any of several life skill courses.

Special attention is paid to members of visible minorities, such as Natives, women, youth and disabled persons who need that extra help provided by the Centre's integrated training and work experience, to become actively employed in a profession of

a few. "Right now we are running courses in Rocky Mountain House and Old Crow," Dunkley concludes.

The Life Skills Training Centre is a licensed school, and is a member of the Association of Canadian Career Colleges. All courses are certified. More information can be obtained by calling 424-3843.



their choosing. As well, Parenting, Leadership, Life Skills for Educators, and Person Power Through Stress Management are just a few other courses offered.

Universities and private businesses use the Centre, too. Life Skills coaches have taken programs to Friendship Centres, Suncor, Alberta Social Services, and the Fort William (Ontario) Indian Band, to name just

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# THE BOREAL INSTITUTE: Resource Centre for Northern Studies

by Brian Savage

The Boreal Institute for Northern Studies



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is located at the University of Alberta, and is a multidisciplinary research Institute founded in 1960. It offers a comprehensive study of the North, its physical make-up, its wildlife and the people who live in it.

The Boreal Institute is a clearinghouse for a wide variety of research studies about the North in an effort to promote understanding about the circumpolar region, especially the Canadian Arctic and northern Alberta.

The Boreal Institute also tries to maintain involvement not just of academic efforts but interaction with government agencies as well. This is reflected by the Institute's

opened in conjunction with various University departments (geography, zoology, Native studies, anthropology, botany, education, as well as courses that look at Inuit arts and crafts and Native languages) and government branches. Private foundations like the Muttart Foundation and private enterprise are also involved in some of the research projects.

Last year the Institute reorganized its mandate to "support research on the north in all academic disciplines." It uses workshops and conferences to keep up communication between northern researchers, and to help northern people become involved

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own statement to become a "Center of Excellence for Circumpolar Research." To achieve this, the Institute has a vast array of research material on hand. The library of the University of Alberta has almost 3,000,000 volumes in it, making it the second largest library in Canada with an emphasis on the north.

The Research Library of the Institute has almost 200,000 items related to the north and has a Boreal database with 50,000 entries in it. Last year alone, over 8,000 items were added.

Facilities include five laboratories and 25 offices on the University of Alberta campus, but space still remains a problem for the developing Institute.

Research projects and courses are devel-

oped in the Institute's efforts. The Institute helps define specific northern problems and ways they can be rectified, and uses all the resources possible in the media to promote northern awareness.

On a much more local level the Boreal Circle Society was formed and works on a "Friends of the Boreal Institute for Northern Studies" basis, promoting the Institute's aims in various northern communities and the province of Alberta.

A good introduction to the Boreal Institute can be seen in its Annual Report. According to Dr. Richard Wein, Director of the Boreal Institute, the Report "will go to Dene organizations and to anyone who is interested in it."

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# AADAC Continues with Teen Prevention Program

by Lee Craig

*"We know that adult attitudes and behaviours towards drinking are formed during the teen years. If we can reach adolescents today, we can impact their decisions in the future."*

With this statement, by Leonard Blumenthal, the Chief Executive Officer of the Alberta Alcohol and Drug Commission (AADAC), the goal of their media campaign is announced. By drawing on past and present resources, this campaign hopes to further combat alcohol and drug abuse among teenagers, through preventative measures, before there is a serious problem.

"It's Your Time. It's Your Turn" is the theme for AADAC's new prevention campaign, demonstrating the positive message of the program, and stressing the personal independence and energy of youth.

Research has convinced the government that AADAC's eight-year-old prevention program has made a difference in teenage behaviour. The evidence of the effect of the prevention message has gained AADAC the funding to reinstate their broadcasting efforts. This has led to two 30- and 60-second television spots, as well as radio advertising, which started in May.

Teens today are more sophisticated and critical of the media than in 1981, when the prevention program began. The message that alcohol and drugs do interfere in the attainment of goals must be credible. It cannot seem insincere or "preachy". AADAC has recognized this in their television ads, which resemble rock videos, with

to stress their involvement in the education of youth - before the problem begins.

This involvement in education and peer support is fostered by AADAC's Community Project in areas throughout Alberta. Since its inception in 1981 this program encourages interaction of teens with each other and the community. Money is provided to initiate activities, which can range from the athletic to the outdoors to theatre productions. Two such community projects are occurring in the northern part of Alberta.

The Slave Lake community has undertaken a drama project where the goal is, according to Keith Walls, a spokesperson for AADAC - "to develop a sense of understanding between white and Native teens." Walls said the community has noticed "a lack of respect" between the two groups. By working together, in a medium such as drama, the students might realize and respect the abilities of the other group.

In the Peace River area, a situation exists where Native students often start high school, but do not finish. A work experience program was devised at the junior high level to get these students involved in the community and, subsequently, to finish high school. By becoming familiar with the Peace River community through their jobs, they are encouraged to become involved not only academically, but socially as well. A peer support program in the high school helped these students become interested in recreational activities, and to make friends in the community.

Eventually, a part of the program included "community sharing" where the Native students invited Peace River students to their community outside of Peace River. This project has been funded by the Northland School Division and the Alberta Government - they are continuing with the project because of its success.

Two other examples of AADAC projects being considered are located in Hobbema and St. Paul. They are a theatre program for young children in the former, and a summer camp for kids recovering from drug abuse in the latter. The projects have yet to be approved.

If you are interested in starting a community project or need help for alcohol or drug abuse, please phone 427-2837 in Edmonton or contact your nearest AADAC office.

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the music of Canadian singer Tom Cochrane. Their new booklet, "Turning Points", as well as their magazine Zoot Capri, deals with teen problems, without being patronizing. AADAC hopes to develop teen support - the responsibility of teens toward each other - and positive interaction with families, through the use of these publications and other resources.

AADAC offers treatment centres across the province for teens and adults who have an alcohol or drug problem. But they like

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series of twelve courses including avionics, business communications, computers in business, marketing, organizational behaviour, aviation mathematics, salesmanship, mass communications, organizational behaviour, aviation law and management.

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same time frame at the Edmonton Flying Club.

Graduates of the Aviation Flight Management Program will receive the Aviation Business Certificate from N.A.I.T. plus an Aviation Diploma from the Edmonton Flying Club.

The Aviation Flight Management Program will run continuously and students may register at any time. Graduates of this program will have an excellent start toward becoming tomorrow's airline captains.

Questions concerning this program may be addressed to Mr. Clive McNichol at N.A.I.T. (471-7053) or John Rembish at E.F.C. (454-4531).

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# Orientation to be Held at University of Alberta

"Native people who wish to go to university will have an opportunity to become familiar with life on campus this summer," says Yvonne Buffalo, one of the planners of the 1989 Native Adult Summer University Program.

The program will be held at the University of Alberta, August 13 - 18, 1989, and will orient prospective participants to courses in English, Sociology, Native Art, Computing Science, Mining, Metallurgical and Petroleum Engineering.

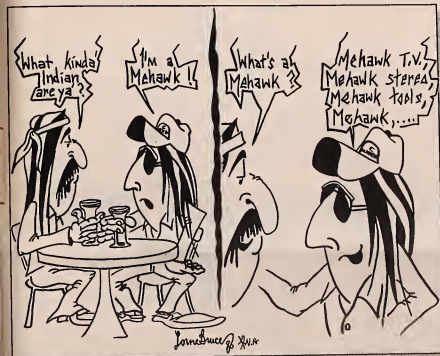
To qualify persons should be 19 years and over and be interested in attending

university. The non-credit courses are designed to introduce future students to a specific area of study. It will give participants an idea on the style of lectures one can expect and give an overview of the structure of the university.

Ms. Buffalo adds, "there will be daily sessions for students on pre-admission requirements, registration, housing, day care facilities, and the use of campus libraries."

Various speakers from the Native community will also be giving guest lectures through the week.

The cost for the course is \$150.00, and \$227.00 for those needing accommodation. Students unable to pay the registration cost can apply for a special bursary. This bursary can be accessed by calling Shawna Cunningham at 492-1990 or Yvonne Buffalo at 492-1991.



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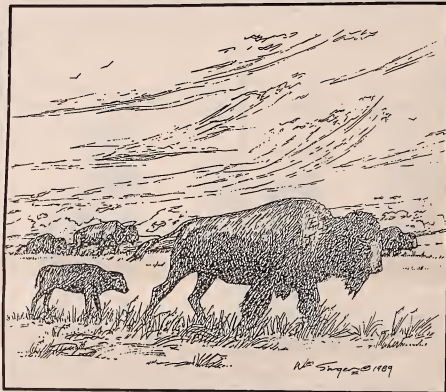
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Smith appreciates that their community experiences problems due to extreme cold temperatures which are unique to the far north. In his view "To be able to hire local people who have experienced these problems is a plus for Delta Ford."

Delta Ford Mercury Sales Ltd. is located at 60 Franklin Road in Inuvik. They will be continuing with expansion throughout the next year and will be looking for additional staff to fill up-coming positions.

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# Fiddler Brothers Start Own Business

by Dale Stelter

On June 1, Bob Fiddler's Used Cars, operated by Bob and Ray Fiddler, opened its doors for business in Edmonton. And, with almost twenty years of combined experience in selling cars, Bob and Ray have already seen many customers leave the car lot satisfied.

operating expenses, and wages. These lower costs can then be passed directly on to the customer.

The strategy obviously works, because in the month of June, Bob and Ray sold 38 cars and trucks. By the mid-point of July, 25 units had been sold.

communities - such as Slave Lake, High Prairie, Kinuso, and Wabasca - a client's time is often at a premium on weekends. Therefore, the lot is almost always open for half a day on Sundays.

Although the car lot does not yet have a shop for mechanical work, it does have access to mechanical facilities and expertise. As well, each car or truck at the lot is road tested, and checked over as closely as possible, before being put on to the lot.

Bob Fiddler's Used Cars is located at 11635 Kingsway Avenue, and the phone number is 451-2627 (451-BOB'S).



Prior to starting up the business, Bob had been used car sales manager at Crosstown Motors. Ray had been a sales consultant at Ron Hodgson Pontiac Buick GMC, but had also previously worked with Bob at Crosstown. Bob and Ray are originally from Slave Lake.

The main reasons why the Fiddler brothers started up their own car lot were to have the opportunity to operate their own business, the desire to be their own bosses, and the desire to better serve the clients that they have built up over the years.

Indeed, as a small business, Bob and Ray generally incur lower costs, as compared to large dealerships, in terms of overhead,

Accessibility is the rule at Bob Fiddler's Used Cars, with the "posted" hours of the car lot being from 9 a.m. till 9 p.m., Monday through Saturday. However, since many of Bob's and Ray's clients are from northern



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Proposals should include vita of principals suggested areas of evaluation and outline of costing.

Deadline: September 1, 1989

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